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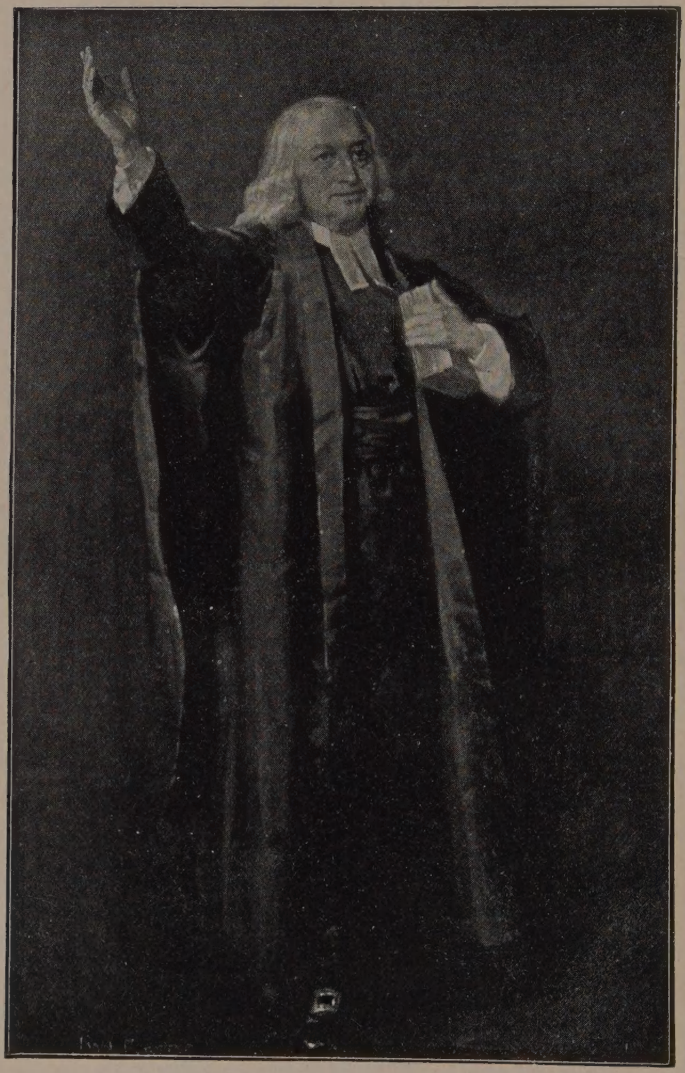
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HISTORY

OF THE

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OF THE

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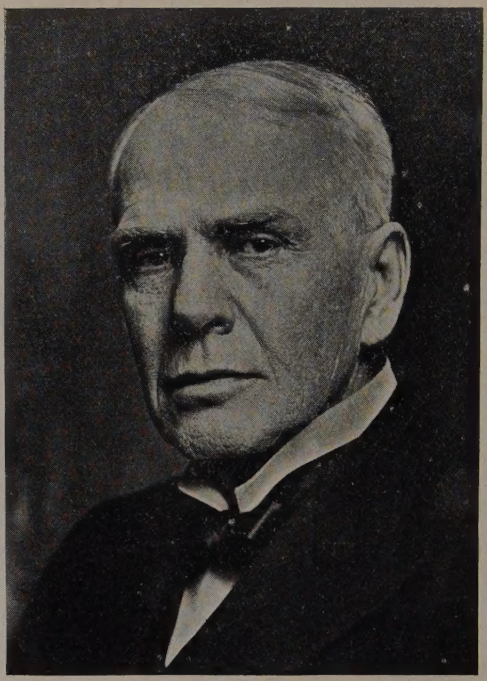
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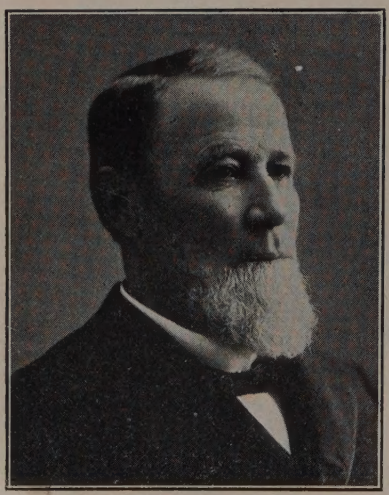
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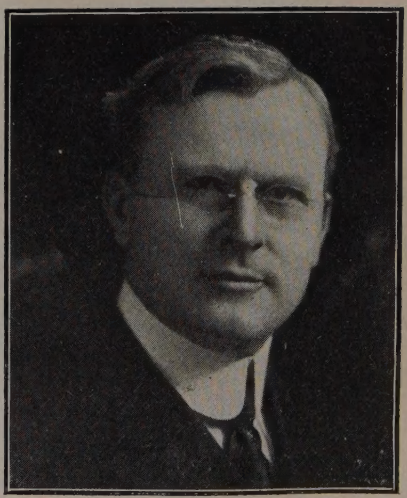
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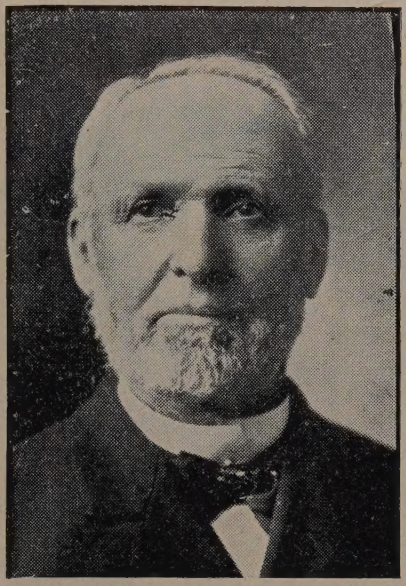


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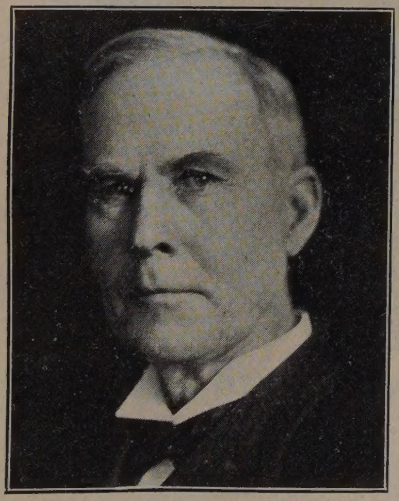


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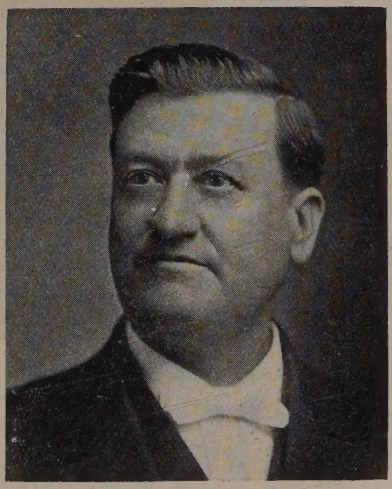
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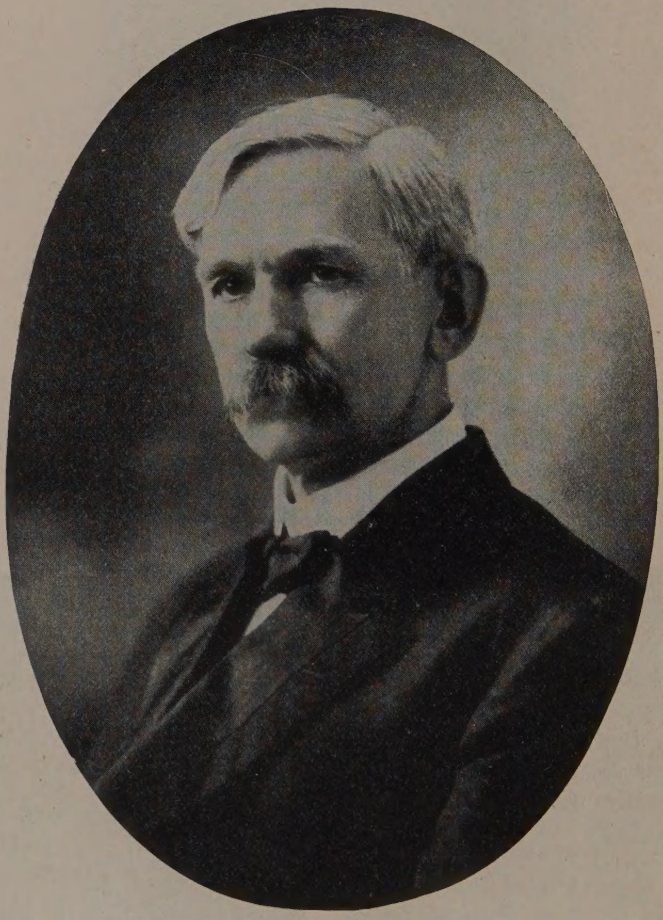


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Note.—After the death of Dr. E. D. Whitlock, December 23, 1913, at the request of Dr. Love and the Committee, Bishop Anderson appointed Dr. E. O. Crist to fill the place of Dr. Whitlock as Editor and Historian to complete and publish this volume.

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Bishop William F. Anderson, D. D., LL. D.

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Preface.

The territory covered by the Central Ohio Conference is historic ground. It was within the bounds of this Conference that the first missionary work was done under the auspices of the Methodist Episcopal Church, by John Stewart, among the Wyandots at Upper Sandusky. Agriculturally the territory is one of the richest in the State. The development of the natural resources came a little later than in other sections.

Bishop William L. Harris, an honored bishop in the Church, was for some years the secretary of this body. The type of ministry which developed here partook somewhat of the pioneer features of the country. One is impressed as the list of the leaders of the Central Ohio Conference is called that there is a certain ruggedness and virility about them far above the average. The characterization of these leaders and the records of their noble achievements will constitute a large part of this volume. The cause of Methodism little by little has forged its way to a position of commanding influence throughout the area. The citizenship of the State of Ohio is perhaps as truly American as that of any other Commonwealth in the Republic. The free atmosphere of our theology, polity, and spirit makes strong appeal to liberty-loving Americans, and in the territory covered by the Central Ohio Conference multitudes of good men and women have yielded glad response to this gospel appeal. Strong Churches have sprung up in many towns and cities as if by magic.

Meantime, due consideration has also been given to the building up of educational institutions. The Ohio Wesleyan University at Delaware, and the Ohio Northern at Ada, are abiding monuments of the interest of the people in educational ideals and form beautiful testimonials of their sacrifices in the propagation of these ideals. The youth of Ohio have gone out from the halls of these institutions to the ends of the earth and form a valuable contribution to the forces which make for the progress of mankind the wide world around.

Nor has the distinctly philanthropic work been overlooked. For many years the loyal Methodists of this section poured their contributions into the treasury of Christ Hospital, Cincinnati. In recent years the Flower Hospital, in Toledo, has received the gifts of the people, and under the direction of a wise and progressive Board of Trustees these gifts have been judiciously invested for the relief of suffering mankind and for the cause of human progress.

The last session of the Central Ohio Conference as such was held at Kenton, Ohio, September 25 to 30, 1912. By request of the delegations of the Central Ohio and Cincinnati Conferences, an enabling act was passed by the General Conference of 1912 authorizing the consolidation of the two bodies. After safeguarding all the legal phases involved, this merger was effected at Urbana, Ohio, in the joint session which was held September 9 to 15, 1913, by which action the two bodies came together legally under the name of the West Ohio Annual Conference of the Methodist Episcopal Church.

The situation facing this strong body of ministers and laymen is unique and unusual. Greater opportunities could not be even asked for service to the Kingdom of God, and better facilities could hardly be desired for the carrying forward of the work. That Methodism here should be true to its original mission of spreading Scriptural holiness throughout the earth is of tremendous importance. That it will go forward with a spirit of consecration and earnestness to the manifold tasks of the Church in this day can hardly be questioned, and that the favor alike of God and man will rest upon the movement, is as certain as God Himself.

William F. Anderson

Foreword.

The annals of the Methodist Episcopal Church in Ohio constitute one of the most interesting and important chapters in Methodism.

The establishment and growth of the Church, with its records of the adventures and the heroism, the experiences and the trials of pioneer Methodists, the prey often of innumerable temptations and dangers, men and women not lacking in the joys that brave service brings, and the triumphs that great victories achieve, afford the reader of both religious and secular history a fascinating study not only in the rise and progress of the Church, but in the civilization of the Commonwealth and the country.

No complete history of the physical and moral advancement of the State could be written that should fail to recognize and prominently mention the part Methodism has had in the constant and wonderful changes and advances of society in all that is essential to prosperous communities and enduring institutions.

Religion, education, philanthropy, and good government have uniformly been subjects of thought and objects of endeavor with the Methodist Episcopal Church, accounts of which are found in this volume of much interest and value.

It is no easy task, since in a large measure the records of the Church exist in scattered portions and in disconnected paragraphs or sentences, to set forth in orderly sequence the wonderful achievements which Methodism has wrought in the history of society. What a volume of enchanting story and of inspiring incident would be ours to peruse if what Methodism has done in directions we can trace and ways we may infer could be gathered together in logical relations and accurate statement!

To write the history of any great Church or of any important organization, having for its object the transformation of human conditions is always difficult, because in the initiation and development of such a movement as Methodism, for example, there has been so much of spontaneous, unexpected, and fortuitous occurrence.

Notwithstanding the existence of these difficulties, the compilers and writers of this History of the Central Ohio Conference are to be congratulated that they have in their possession a large amount of reliable historical data, the accumulation of years of research, consisting largely of original Quarterly Conference and Church business records, original records of early and later district meetings, the Minutes of the Annual Conferences for the past hundred years, autobiographical accounts, letters and diaries of pioneer preachers, brief sketches from a majority of the Churches and pastors, and the records of the educational and benevolent institutions of the Conference.

This volume, involving great work and care and considerable expense in its production, will no doubt commend itself to the ministers and the members of all our Methodist Churches in Western Ohio, and to many elsewhere.

The things unrecorded and that must remain so, because no memoranda of them have been preserved, would if properly assembled, furnish merriment to amuse the mirthful, varied incident to beguile the sober, and create a fund of the rich experiences of families, of individuals, and of Churches, many of them associated with the introduction of Methodism into neighborhoods and with the development of the country at large. This attempt to write a history of the Central Ohio Conference has been greatly handicapped by the lack of the original data of some Churches.

Fifty-seven years ago, when the Central Ohio Conference was organized, conditions in Ohio were very different from those of to-day. Business then had not been organized as it is now; many of the natural resources of the State had not been developed; farming was very simple in its methods; facilities for transporting farm products and what little manufacturing there was were very simple and less numerous and speedy; the present industrial system, so thorough in organization, so comprehensive and universal, had not even been dreamed of; everything in the course of business and trade was on the basis of simplicity and individualism, and generally every business man was his own master, though necessarily there was then an interdependence of association and commerce in the limited traffic of the times.

The War of the Rebellion had not occurred with its consequences of broken homes and disturbed and retarded business; with

its results of the discovery of new and extensive territory in the West, of the awakening of the genius and faculty of invention, with their importance and effect upon all lines of physical and social life; of the new and higher conceptions of freedom and equality, born of a struggle costly and bloody, almost beyond parallel in the history of warfare; a freedom which forever afterwards should not only liberate the bodies of human beings from all forms of oppression and unjust burdens, which some new order of industrialism might impose upon society, but from the fetters of ignorance and the bondage of sin. Society a half-century ago was simple, democratic, and only in a small way relational.

There were no great cities in the State; and problems, civic and social, which are now demanding of the State and the Church study and solution—if not solution, some better adjustment to the existing order of affairs—were not anticipated nor even dreamed of fifty years ago.

Then there was no great industrial world divided into two great and powerful forces, capital and labor, pitted in angry and determined warfare against each other, forces whose definition no social expert has as yet clearly set forth so as to satisfy the general public.

The population of the State was chiefly rural and the occupations, therefore, agricultural. Settlements in the State when Ohio was young in the sisterhood of Commonwealths were sparse; and even when the Central Ohio Conference was formed, aggregations of people were small and confined to villages and towns. The amusements of that day were often rude and coarse, the exaggerated refinements and excesses which a luxurious civilization has produced being unknown.

In the country the forms of social attraction and entertainment were indigenous to the soil and the suggestion of the occupations pursued.

The log schoolhouse and the red frame structure that came later were the chief sources and means of education, the instruction being imparted without any graded system or very much order. Still in these schools, such as they were, many Methodist preachers, some now living and others who have passed away, secured their elementary instruction and laid the foundation of their intellectual strength and usefulness.

Books were few, no comprehensive literature had been constructed. Newspapers came but weekly, and the Methodist preacher was in great part the cyclopedia of the people, and upon him rested the duty of leading the community into the wider paths of intelligence and thought; and how nobly he has met the responsibility the record of long years will disclose. His voice was



The Itinerant Pathfinder, Crossing the Maumee.
(From a painting by N. B. C. Love.)

the voice of John the Baptist crying in the wilderness, his figure the figure of Elijah confronting the evils and idolatries of the times.

The painter could do no greater thing to reflect the past in our civilization than to canvass the Methodist itinerant, with Bible in hand, mounted on his friendly and befriended horse, riding through the wilderness to found the Kingdom of God and to open up paths of intelligence and religion.

Such a portraiture would suggest to the mind of the reader the forms and boldness of many men who, within the bounds of Ohio Methodism and within the Central Ohio Conference, have

stood straight and strong against evil and proven themselves dauntless defenders of the truth in the midst of a "crooked and perverse generation." The foundations of the Church, the strong pillars of the State, the vineyards of the new wine of the Kingdom of God, the inspiration to benevolence and the riches of Christian philanthropy, the light of the gospel falling on heathendom, and the impulse of a new order for universal righteousness,—all are traceable in no small degree to the ideals, the influence, the heroism, and the faith of the Methodist itinerant.

"Faith of our fathers! we will love
Both friend and foe in all our strife;
And preach thee, too, as love knows how,
By kindly words and virtuous life.
Faith of our fathers! holy faith!
We will be true to thee till death!"

I.

Beginnings of Methodism.

By Thomas Biddle.

The first fruits of religious "Reformation" in England were harvested during the reign of Elizabeth. These fruits of religion were moral, mental, and civic betterment; the second harvest was Puritanism with its invincible valor on land and sea to establish itself in civic honesty, just administration of the law, religious tolerance, and a high degree of personal piety and godly reverence.

After the death of Oliver Cromwell, Lord Protector, in 1658, and after the "Restoration" of the Stuart dynasty, Puritanism was dethroned, and impiety, irreverence, laxity in morals, both public and private, soon prevailed.

It was given to John Wesley, born forty-three years after the death of Cromwell, more than to any other man, to turn the hearts of men back to reverence and godly living.

1703—John Wesley, son of Rev. Samuel Wesley, born at Epworth Rectory, April 25, 1703, Lincolnshire, England.

1716—Left home to attend Charter House School, London; later entered Christ Church College, Oxford.

1727—Appointed curate, after his ordination as deacon, to his father at Epworth.

1728—Ordained priest by the Bishop of Oxford.

1729—Returned to Oxford and there joined a group of devout students in a society called the "Holy Club," later called "Methodists," pursuing systematic exercises of prayer, study, and Biblical discussion, also visiting the poor, the sorrowing, and the prisoners.

1733—Missionary of the Established Church to the Colony of Georgia. Met some Moravians on board ship and was greatly impressed by their piety; his interest in them and their godliness led him to seek to know more of them and their religious views.

1738—Returned to England. Soon after reaching London he met Peter Bohler, a leading man among the Moravians, who, by

the Scriptures and by witnesses, so ably and clearly explained and proved the doctrine of salvation by faith in Christ, with the possibility of instantaneous conversion and the assurances or witness of the Spirit which results from the exercise of such true faith, that he convinced John Wesley of his own lack of faith. Wesley at once began to seek to deepen his own faith. So conscious was he of his lack that he thought of giving up preaching, but Bohler's advice, which he followed, was, "Preach faith till you have it; and then, because you have it, you will preach faith."

On May 24th of this year, according to his Journal, at a meeting of a society in Aldersgate Street, London, he received a profound religious experience, which he describes as follows: "One was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death." He then began to preach the gospel of Jesus Christ with new power in the full assurance of faith, and wonderful results followed. Being prohibited from preaching in the Established Churches, he went everywhere proclaiming the gospel in the open to great multitudes of people.

1739—Preached in London, at "The Foundry," fitted for religious services, and here began the organization of "bands" or "classes" and "societies." In this year the first Methodist chapel—the term "church" not permitted to any other building than the Establishment—was built at Bristol, England.

1744—The first Methodist Conference was held at "The Foundry," London. There were present, besides John Wesley and his brother Charles, four regular clergymen of the Church of England and four lay preachers.

1791—John Wesley died, eighty-eight years of age, having preached for sixty-four years. During that time he had preached 42,000 sermons; had been oft insulted, abused, many times beaten and put in peril of death.

No preacher since the days when Paul reasoned of righteousness, temperance, and judgment to come, equaled him in moral power or in achieving permanent benefits and blessings to mankind.

The last letter he wrote, a few days before his death, was to Wilberforce to encourage him in his great and later successful fight against human slavery in the British dominions. "Servant of God, well done!"

METHODISM IN AMERICA.

1766—The first public Methodist preaching in North America was by Philip Embury, at his house on Barrack Street, now Park Place, New York City.

Embury was a skilled carpenter by occupation. In 1760 he, his wife, his cousin Barbara Heck, of saintly fame, and a few other Methodists, sailed for New York from Limerick, Ireland, at which place Embury had been a class leader and local preacher. In 1766 Barbara Heck had gathered a class of five at the house of Embury; soon there were two classes of seven each. Embury was invited to preach at the Almshouse, Williams Street, where the superintendent and several inmates were converted; "the poor had the gospel preached unto them."

Captain Thomas Webb, barrack master at Albany, battered soldier, having lost an eye at the siege of Louisburg, Nova Scotia, and an arm crippled at Quebec with Wolfe, was a local preacher, licensed by Wesley, and had preached to his soldiers in his own barrack quarters. Hearing of the preaching of Embury, he came to New York, wearing his uniform, with sword and belt, desiring to be of assistance to Embury.

This valiant soldier was a soldier of the cross and was the most forceful personality in the founding of American Methodism; he possessed position, means, and unbounded zeal.

1768—Wesley Chapel, John Street, New York City, was the first Methodist church built in America; planned by Barbara Heck; 42 x 60 feet, built of stone. Embury made the pulpit. Captain Webb, now retired, gave thirty pounds, and lent three hundred pounds without interest, and then went out to solicit subscriptions; among the subscribers were the lofty and lowly, from the patrician Livingstones to the lowly African maids.

About this time Robert Strawbridge, from Ireland, settled in Frederick County, Maryland, and began to hold meetings and formed a society near Pipe Creek. The first native American-born preacher, Richard Owen, was one of his converts.

In this year Captain Webb carried Methodism to Philadelphia, where he formed a class of seven in a sail loft and preached from 1768 to 1769.

1770—Captain Webb carried Methodism to Baltimore, and with such success that Methodism has ever since been prominently active there. Webb also preached at Wilmington, Delaware.

1771—Francis Asbury, the Wesley of America, was sent by John Wesley to preach the gospel in the Colonies. Asbury was born 1845, the son of a comfortable farmer in Staffordshire; was converted at fourteen; at eighteen a local preacher, preaching five sermons a week, besides working at his calling; at twenty started in the itinerancy, and after five years of hard service, upon Wesley calling for volunteers for service in America, Asbury was one of the five who volunteered and one of the two who were chosen.

1772—Asbury, at the age of twenty-seven, was appointed by Wesley as "superintendent" in charge of the Methodist societies in America.

1773—The first Methodist Conference in America was held in Philadelphia. There were ten preachers in attendance, and 1,160 class members reported.

1779—At Conference held at Fluvanna, Va., of twenty-seven present, seventeen voted against separation from the Established Church of England. Members of the Methodist societies continued to partake of the communion in the Established Churches. Wesley approved this action.

1780—At this Conference the distilling of grain into liquor and the institution of human slavery were both condemned. This was before Wilberforce wrote his attack upon slavery.

1784—The results of the American Revolution had left the Church of England in America in a very unpopular and weakened condition. Wesley saw that something must be done to satisfy the demand for the administration of the sacraments, and as the English bishops had previously refused to ordain a bishop for the Methodist societies here, he determined to consecrate one by presbyters alone, and selected and consecrated Thomas Coke, a graduate ordained clergyman of the Church of England. Thomas Coke came to America, becoming the first Protestant bishop in the New World, bringing with him a plan of Church government and a liturgy, with an order of service, drawn by Wesley. Wesley preferred the

Episcopal form of Church government, but did not consider it essential.

Francis Asbury, who had, under Wesley's appointment, superintended the Methodist societies since 1772, was consecrated the second bishop. The twelve years he had spent in America had tinged him with the spirit of democracy, for he insisted that election by the General Conference should precede his consecration. He was elected unanimously, as was Thomas Coke also, and thus was established the democratic rule of the election of bishops by the General Conference.

In 1784 the Methodist Episcopal Church was formally organized in Baltimore, Maryland, with about 15,000 members and eighty-four preachers. It now (1913) has about 3,400,000 members with over 20,000 preachers, and over 4,000,000 in its Sunday schools, not to mention the 1,500,000 members of the Methodist Episcopal Church, South, and the Methodist Protestant Church and other bodies that belong to the Methodist family.

[The following is an extract from an address delivered by Bishop Moore at the Centennial Session of the Ohio Conference in 1912.—Editor.]

II.

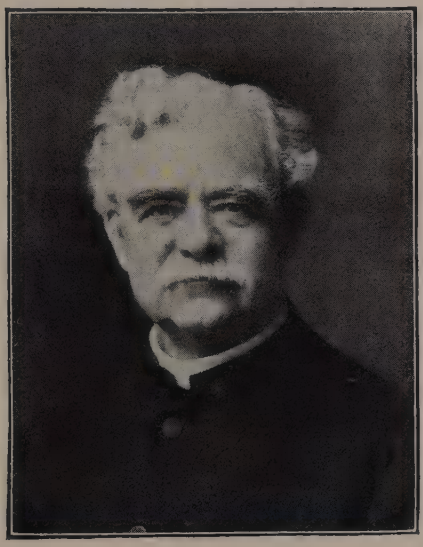
The Growth of Methodism.

Bishop David H. Moore, D. D., LL. D.

The growth of Methodism is phenomenal. Beginning with a quartet of worthy students in Christ Church College, having the form and seeking the power of godliness, dubbed therefore "The Holy Club," and later, because of their severely methodical living, "Methodists," Methodism had no augury of success in the circumstances of its birth. Making its calling to the poor, to the outcast, to the criminal, it had neither the patronage of rank, the support of riches, nor the endorsement of respectability. It was a reflection upon The Establishment: illegitimate, unprecedented.

Yet this was the handful of corn in the earth upon the top of the mountains, the fruit whereof should shake like Lebanon, and they of the city should flourish like grass of the earth. Like their Master, despised and rejected, their name cast out as evil, mocked, mobbed, driven from city to city, yet they turned the world upside down; compelled first attention, then respect; their mission flourishing in the uttermost parts of the earth; their sons honored in Parliament, entrusted with governmental responsibilities, enrolled among scholars, jurists, and statesmen; and but yesterday, in London itself, dedicating a cathedral whose inspiring architecture is not dwarfed by its nearness to the hoary magnificence of Westminster Abbey. Not less striking is its growth in America. Twenty-eight years after its birth in England, and ten before the Declaration of Independence, pollen blown from the windswept Moorfields fertilized the dying faith of Embury in New York. He preached the first Methodist sermon in America, in the basement of his humble Barrack Street lodgings, to Barbara and Paul Heck, John Lawrence, a hired man, and Betty, a colored servant. Not only was it thus contemptible in its initial weakness and poverty, but New York and the Colonies were pre-empted by strong, dominating and domineering Church organizations. In the little city

of New York, with barely eighteen thousand inhabitants, there were fourteen churches, representing nine different denominations. The Congregationalists had been here one hundred and forty-seven years, and had five hundred pastors and six hundred churches; the Lutherans one hundred and seven years, and had sixty ministers and twenty-five churches; the Dutch one hundred and fifty-seven



Bishop David H. Moore, D. D., LL. D.

years, and had three hundred and sixty-four ministers and three hundred and sixty-four churches; the Presbyterians eighty-one years and had one hundred ministers and three hundred churches; all in all, fifteen hundred ministers and two thousand churches. Thus overshadowed, and, in addition, handicapped by poverty, calumny, and persecution, the prospect for Methodism was poor indeed.[1]

Besides, all that Paul suffered for the gospel's sake was virtually duplicated by the Methodists in England and reduplicated in America: Lashes, beatings, stonings, journeyings, perils of waters, perils of robbers, perils in the city and in the wilderness, weari-

[1] Statistical History, First Century Am. Meth.—Goss.

ness, painfulness, watchings, hunger, thirst, and nakedness. Taylor was drummed out of town, Willard's eye permanently injured, Door's nose publicly wrung, Hedding cursed on the highway, Washburn hooted through the village, Wood horsewhipped, Sabin knocked down with the butt of a gun, Kibby stoned.[2] Add the unmeasured dangers of the trackless wilderness, swollen streams, jaws of wild beasts, and more deadly tomahawk of blood-thirsty savages. And yet, despite them all, Embury's Barrack Street basement congregation of three humble laborers and one poor colored servant has grown until it has left behind all its predecessors and rivals, and fills the earth with its increase. Totally disregarding the Eastern Section, with its 7,194 ministers, its 59,046 local preachers, its 1,358,880 members, and its 2,211,674 Sunday school scholars, the Western Section alone, the legitimate outcome of Philip Embury's congregation of just four souls, presents the astonishing summary of 48,614 ministers, 39,075 local preachers, 7,409,736 members, 6,685,281 Sunday school scholars, officers, and teachers, $282,263,015 in church property. Or, since this is the centennial of the organization of the Ohio and Tennessee Conferences out of the old Western Conference, confine the survey to the growth of our Church on the territory covered by that old Conference or naturally included in its possible development, and we are still more amazed to find 94 Conferences, 12,834 ministers, 1,999,054 members, and churches and parsonages valued at $114,390,230! And we have said nothing of Methodism's great agencies, publishing, missionary, Sunday school, educational, hospital, orphanages, old people's homes, deaconess institutions, and all the long list in which we reverently rejoice and make our boast in the Lord.

Nor have we spoken of the enveloping atmosphere of religious and social development, worthy a whole period of our consideration. Denominations which once apologized for having anything to do with our organic life now apologize if they are not in evangelical alliance with us. They have improved their doctrines and methods by studying ours. They are fishing in our clerical waters for our finest trout, baiting their hooks with fine churches and large salaries, and justifiably proud of their success. Socially and polit-

[2] Stevens' History.

ically Methodism is everywhere reckoned with. Reform movements find in her a strong ally, benevolence an unfailing support. Her sons rank with the foremost in letters and science and commerce. They are to be found in State and National councils; they preside over Commonwealths and Nations, and lead our navies and armies.

Surely it is God's work; it is marvelous in our eyes.

[The following extract from an address by Dr. Arbuckle at the Centennial Session of Ohio Conference, 1912, is of value and interest because the territory of the Central Ohio Conference was formerly included in the Ohio Conference.—EDITOR.]

III.

The First Century of the Ohio Conference.

REV. J. C. ARBUCKLE, D. D.

THE Methodist Episcopal Church entered upon her mission in the Western World contemporaneously with the beginning of the struggle of the American Colonies for independence and liberty. The birth throes of the American Republic were on when Methodism began her work on the soil of the Western World. The Declaration of Independence and the battle of Bunker Hill were but ten years distant.

The life of the Methodist Episcopal Church practically runs parallel with the life of the Republic of the United States of America. From the beginning Methodism identified herself with the American idea and heartily espoused the principles of popular government and democratic ideals. From the beginning until now it has never been necessary for any persons or party to keep an eye on Methodism to see whether or not she would be loyal and true to democratic and American institutions. Methodism has never had any other allegiance save to American ideals; she is indigenous, American, and democratic to her very heart's core.

Methodism has stood and stands for a distinct and definite movement in the name of religion, and that religion is a spiritual power to be personally realized in the life of men and to be practically applied to the whole life of the world.

Methodism could not rest satisfied with the mere forms and formalities of religion; with the officialism of ecclesiasticism, or the articulation of merely precise and accepted doctrinal formula. Methodism with wide-open eyes looked out upon the great, broad field of a world's moral and spiritual need. She saw that men were not living right; that they were under the power of greed, lust, avarice, hate, and selfishness. She saw that it would require

greatly more than the application of observed forms, ordinances, doctrinal assumptions, and ecclesiastical pretensions to get a remedy and cure for an ailment whose roots struck down into the very heart-life of humanity. Methodism knew full well that the white-wash of ceremonial forms, of priestly pretensions and ecclesiastical assumptions were by no means adequate to the cure. Something more than surface treatment and outward applications were required; nothing short of repentance for sin, and of faith toward God through Jesus Christ, giving to men a new heart and a new life, would put them and the world right before God. We do well to eulogize our great statesmen and men of public life, the Putnams, Washingtons, Lincolns, and Grants, the brave, patriotic men of Lexington, Valley Forge, Gettysburg, Vicksburg, Atlanta, and the Wilderness, and to build monuments to their memory; but we may never forget the Methodist itinerant preachers who, amidst hardships, sacrifice, and peril, helped to lay the foundations of the Republic by keeping the high spiritual standards of the Christian religion at the very front of our advancing and developing National life. These were the men who placed their shoulders beneath the whole moral sky to hold it up; who endured perils by day and perils by night; perils in the deep, untrodden forests; perils in the prairies, perils among savages, perils on every hand and of every kind, yet went forth preaching the way of the Lord, finding the last cabin and the outmost settlements, preaching the everlasting gospel, and making sure and secure our glorious heritage of independence and freedom. We do not forget the great and noble work done by other Churches in those pioneer days; but I am persuaded we shall never know the full measure of obligation and debt of gratitude to the Methodist itinerant preacher who kept pace with our advancing civilization in the early days of our Republic.

With the close of the War of the Revolution and the establishment of American independence there devolved upon the people the responsibility of setting up the institutions and forms of popular government. The attention of the people was turned toward the pursuits of peace and of material prosperity. Naturally the movement of population was towards the unoccupied regions of the West and South, seeking homes, opening up the forests, and establishing new Commonwealths. As westward the star of the Re-

public took its course, new settlements were formed in the Territories of Tennessee, Virginia, and Kentucky, coming north to the banks of the beautiful Ohio River. These restless frontiersmen soon began to push out into the wilds north of the Ohio River; hence to meet the demands of this advancing tide of immigration what was known as the Northwestern Territory was formed, embracing the area of a vast empire, the territory now included in the Commonwealths of Ohio, Indiana, Illinois, Michigan, and Wisconsin. With a view to opening this great Northwest Territory to settlers and giving the people guarantees of safety, Congress drew up and adopted that memorable and historic document, known as the Ordinance of 1787, and designated as the Ordinance of Freedom—second only in importance to the Magna Charta and the Declaration of Independence. This instrument gave to all the necessary guarantees of civil and religious liberty, and provided forever against the institution of human slavery and involuntary servitude. At once settlements began to form north of the Ohio River, the first of which were at the junction of the Muskingum and the Ohio Rivers, now Marietta, then at Gallipolis, Chillicothe, and the junction of the Miami and Ohio Rivers, now Cincinnati. The most noted of these settlements was at the mouth of the Muskingum, now Marietta. These settlers were almost as memorable as were the Pilgrim Fathers. They set out from a point on the Ohio River near the present site of the city of Pittsburgh in a magnificent flotilla consisting of three log canoes, one forty-five-ton galley called the *Mayflower,* and a three-ton ferry called the *Adolphus.* The landing of this famous flotilla at Fort Harmar, now Marietta, with its forty-eight men as against forty-one in the original *Mayflower,* and men of equally as good stuff, was the opening, in 1787, of the great Northwest Territory to settlers. The most distinguished member of this group of settlers was General Rufus Putnam, through whose influence chiefly the passage of the great Ordinance of 1787 was secured.

With the formation of these frontier settlements came the call for the Christian ministry and the Christian Church. Among the first to answer the call was the Methodist itinerant. Upon these itinerants rested the responsibilty both of delivering a message and performing a work. Sounding in their ears were the words of John Wesley to George Shadford when he thus addressed him,

"George, I turn you loose on the great continent of America. Publish your commission in the face of the sun." And also the echo of the words of Mr. Wesley when, finding himself without recognition or privilege or place, without a parish or a pulpit, he had said: "Well, so be it. Henceforth the world is my parish." Such, I take it, were some of the inspirations in the valley of the Ohio. During these years of immigration Westward and of the opening up of our great Western domain to civilization, the growth of Methodism was almost phenomenal. With the organization of the Western Conference, in 1796, six great Conferences had been formed in the Republic within the space of about twenty years. This great Western Conference has been described as being bounded on the east by the Alleghenies, on the south by the Gulf of Mexico, on the north by the aurora borealis, and on the west by the setting sun. At all events, this new Conference extended west and north to the limits of civilization.

The first Methodist preaching north and west of the Ohio River in the Northwest Territory was probably at Warrentown, Jefferson County, Ohio, in 1787, by the Rev. George Callahan. In the southwest portion the first Methodist preacher north of the Ohio River was the Rev. Francis Clark, a local preacher from Kentucky, who visited Fort Washington, at the mouth of the Miami River, now Cincinnati, in 1793. In 1795 the Rev. James Smith, from Virginia, crossed the Ohio River at Cincinnati and preached in the cabin of a Mr. Talbert. But it was not until 1798 that any Methodist societies were organized north of the Ohio River. The first class organized was by the Rev. John Kobler, of Kentucky, who crossed the Ohio River at Columbia, now Cincinnati, preaching and organizing a class of twenty-one persons in the home of Francis McCormick, a local preacher. The second class organized north of the Ohio River was at Marietta, in 1799, by the Rev. Robert Manley, in the home of William McCabe, consisting of six persons. With the organization of these classes Methodism began rapidly to push north and west in the Northwest Territory, forming in the space of a very few years in these frontier settlements a number of circuits, the first and most important of which were the Muskingum, the Miami, and Scioto Circuits. All the preaching places to begin with were in the cabins of the settlers. The first house of worship built north of the Ohio River was a log meeting

house on Scioto Brush Creek, Scioto Circuit, called Moore's Chapel, built by the Rev. Henry Smith in 1800. The General Conference, held in the city of New York, May, 1812, made an end of the Western Conference by dividing it into two Conferences, the Tennessee and the Ohio. The Ohio Conference included the whole of the State of Ohio, part of the States of New York, Pennsylvania, Virginia, Kentucky, and all of the Northwest Territory. It consisted of five presiding elders' districts—the Ohio, Muskingum, Miami, Kentucky, and Salt River. The presiding elders were the Reverends James Quinn, Jacob Young, John Sale, Solomon Langdon, and David Young.

From the first until now, Ohio Methodism and all Methodism has stood for an aggressive evangelism, and such an evangelism has had no small part in the building and making of both our great Commonwealth and our Republic. These are the strong words of a distinguished English divine, who recently gave them utterance, "God will save America by the instrument of American Methodism." The Methodist Church has never been the ally of the liquor traffic or of corrupt public life. Ever and ever she has been the open and aggressive enemy of corrupt politics, and against the drink traffic and the open saloon she has stood with the strength of a mighty militant host.

There has been no lion's den of iniquity anywhere, from the days of slavery until now, that she has feared to beard and to storm and to help to take. Show us any institution that is a moral, social, or civic menace, and Methodism will join hands with any and with all to move against the same. Methodism has never assumed an attitude of aloofness to other Christian Churches. She has always carried with her the open heart and the open mind. Her hand and heart have ever been as the hand and heart of a big brother ready to co-operate and help for religious betterment and the public good.

Mr. Phelps said a strong thing when he declared that "Methodism has been to the whole of Christianity what new blood is to decaying dynasties and civilizations."

The pioneer fathers and mothers of our Methodism had no hesitation in proclaiming their faith and hope to the world. How fine it would be if the Methodism of the present would speak up for Christ and tell to the world the great things God has done for

them! It would almost be like the coming again of the day of miracles.

Times, methods, and customs may change. The old guard may pass; but still there remain in our Ithaca, Ulysses able to bend the bow and smite the hosts of evil. Still we have our Atlases, whose brave hearts, strong arms, and broad shoulders will hold up the moral sky of the world. We are to-day facing and possessing a vastly wider field of Christian opportunity and effort than ever before. In the name of Jesus Christ we are laying hands upon the ends of the earth. The poor are having the gospel preached to them; the blind see; the deaf hear; the dead are being raised up, and the acceptable year of the Lord is being proclaimed. Wickedness in high places, in hidden places, in all places is being smitten in the name of the Lord God of hosts. Brotherliness and righteousness, in sweet and glad accord, are stretching forth hands of good-will across the face of the whole earth. Truly—

"He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before his judgment seat;
O, be swift my soul to answer Him; be jubilant my feet;
Our God is marching on."

IV.

The Black Swamp.

"Should you ask me, Whence these stories?
Whence these legends and traditions,
With the odors of the feast,
With the dew and damp of meadows,
With the curling smoke of wigwams,
With the rushing of great rivers,
With their frequent repetition,
And their wild reverberation,
As of thunder in the mountains?
I should answer, I should tell you,
From the forest and the prairies,
From the Great Lakes of the Northland,
From the land of the Ottawas,
From the land of the Miamis."—LONGFELLOW.

"THE famous 'Black Swamp' reaches over an extent of country one hundred and twenty miles long and on an average of forty miles wide, and embraces eighteen counties in Northwestern Ohio—Allen, Auglaize, Crawford, Defiance, Fulton, Hancock, Henry, Lucas, Mercer, Ottawa, Paulding, Putnam, Sandusky, Seneca, Van Wert, Williams, Wood, and Wyandotte. The Black Swamp and the Maumee Valley describe practically the same region; but only a part of the counties mentioned include properly the Black Swamp. No portion of the country embraced in these counties can really be called hilly, though several of them are slightly undulating, as Allen, Auglaize, and the northern part of Williams. Generally the region called the Black Swamp is a long expanse of monotonous surface. Portions of this region are marked by what is known as 'Sand Ridge,' 'Oak Ridge,' and 'Sugar Ridge,' along which lie broad acres of very rich and fertile land. This section of the State, especially certain portions of it, was



PIONEER LAMP.

slow to be settled, the dense growth of forest trees with their branches and foliage almost impenetrable to the rays of the sun, and the low swaley condition of the ground, forbidding even the most resolute and dauntless pioneers to enter it. The top soil of the swamp is about a foot thick and composed of a black, decayed vegetable matter extremely fertile. Beneath this and extending several feet down is a rich yellow clay, having large quantities of excellent fertilizing material; and lower still is a stratum of black clay of great depth. The soil is excellent for grain and for almost all products, fruits included." In the not long ago allusions to the Black Swamp were sometimes attended with suspicion, and even a contemptuous smile. Persons were very wary of it and incredulous as to its possibility of conquest and development. In the days of the swamp's unexplored and "unnavigated" history, it was thought of as a stretch of unconquerable bogs and unruly swales and ugly ponds in which frogs croaked and tadpoles wiggled and reptiles reveled; and into which, if any one should chance to fall or by some unaccountable experience be lured, he was sure to sink into depths below, from which it would be quite impossible to extricate him.

The great forests with their tangled masses and meshes of rank weeds and thick undergrowth were supposed by the credulous imagination to be loud with strange sounds and noises of wild and ferocious beasts and untamed tribes of savage beings, while in chance abodes, crude and primitive, there could be found, if one possessed the boldness of undaunted adventure, half-clad creatures of the *genus homo* feeding on roots and herbs. This picture, drawn in all probability by persons reared on the sand among the hills, was forbidding in the extreme, save perhaps to him who might be going forth in search of prehistoric man. "The Black Swamp," dismal, dreary, and disenchanting, how could anything good or great ever emerge from such impossibilities? But what changes and transformations have been realized in this part of the Commonwealth, where once there was nothing but bogs and frogs and horned animals! Prophecy has been wonderfully fulfilled, for the "desert has blossomed as the rose," and instead of the "brier there has come up the fig tree," and where the marsh and swale were to be seen, broad and beautiful plains invite the friends and captains of industry; where primitive and untutored nature reigned,

art and culture have been enthroned, and now distant tribes are longing to "possess the land."

The forests have been felled, the lands have been drained, the miasmas have been driven out, comfortable and beautiful homes have been established; great farms mark the landscape, on which fine barns and spacious have been built; good roads thread the country, modest chapels and imposing church edifices have been erected, prosperous communities have been organized, colleges have been founded, noble county seats and thriving towns relieve and beautify the situation, plenty abounds, and Methodism has her share of the heritage. Splendid rivers, among them the Auglaize and the Maumee, traverse the country, adding value to real estate and furnishing fine water power for great and important engineery; while in the meantime all those strange hobgoblins and ghosts which once held man aloof have betaken themselves to plague forever those who in years gone by were wont to smile and nod incredulously whenever a brighter and better day was prophesied for the Black Swamp of Northwestern Ohio.

And very much of all this wonderful change and varied improvement has been due to the intrepid and persistent faith and heroism of the Methodist itinerant, who, like an angel of religion and culture, fears not to penetrate any wilderness nor to cross any sea. Judging from some incidents in the early histories of the Black Swamp region, one might conclude that some of our twentieth century wide-awake and shrewd business men may be descendants of the early settlers of Northwestern Ohio, for that day was not without men who rested their eye on the main chance and who were given to "graft"—a term, however, then not known, it may be, in the vernacular of the people. Mr. Howe, in his admirable history of Ohio, cites the instance in early times of what some one, perhaps Mr. Howe himself, has called the "Mud Hole Franchise:" "Among the cultivated industries of that region at one time was the furnishing of relief to travelers, chiefly immigrants, whose teams were found to be incompetent for the condition of the roads, the chief difficulty arising in their becoming stalled in the successive 'mud-holes.' So common had this become that some landlords provided themselves with extra yokes of oxen with which to extend the needed relief. This business came to be so far systematized that rights of settlers to the mud-holes nearest them were mutually

recognized. It was told that, on a time, a certain tavern keeper who had long held undisputed possession of a particularly fine 'mud-hole,' which he had cultivated with special care for the profit it brought him, sold his stand, preparatory to leaving the country. Regarding his interest in the 'hole' as a franchise too valuable to be abandoned, he finally sold his quit-claim thereto to a neighbor for the sum of $5, being probably the only case on record of the sale of a 'mud-hole' for use as such."

The Maumee Valley, which is a part of the Black Swamp region, has been the theater of important historical incidents and events, and at the mention of the name there rise up before us the intrepid George Clark; the "Blacksnake," General Anthony Wayne; the calm, careful General William Henry Harrison; the valiant Croghan; the wily, masterful Pontiac, and the no less shrewd and able Tecumseh.

The aborigines who inhabited this section were bold, brave, shrewd, and with an unusually high order of intelligence. In stature the Miamis were of medium height; well built; heads round, rather than oblong; countenances agreeable, rather than sedate or morose; swift of foot, and excessively fond of racing. They were from their position less exposed to the poison of the whisky keg and the example of debauched traders, and retained their ancient character and customs in greater purity than their Eastern neighbors.

The Maumee has no beginnings such as we ascribe to the typical river; there is no bubbling spring, or trickling rivulet, or babbling brook to gradually grow into a broad river. The St. Joseph, from the north, meets the St. Mary's, from the south; these uniting at Fort Wayne, Indiana, become the Maumee, and this starts in boldness and strength for Lake Erie, meeting the Auglaize at Defiance, and entering Maumee Bay, five miles northeast of Toledo, after its journey of one hundred miles.

The Maumee was known to the early French explorers as the River a la Roche; it was also mentioned as Rock River. At a later date it was the "River of the Miamis," and then became the "Miami of the Lake," to distinguish it from the Great Miami, or the Miami of the River, which flowed into the Ohio. Colonel Clark, in his journal, 1779, spells it "Meami," which was probably as he heard it called.

As late as 1805, Harris, in his "Journal of a Tour" that he made to Ohio in 1803, mentioned the river as "The Miami of the Lake, sometimes called Omee, and Maumick." The French would naturally give the "a" in the word a broad sound—"ah"—and this to English ears might well sound like "Me-ah-mee," and be easily fashioned into Maumee. Indeed, where Harris mentions the Great Miami, he has a footnote saying it is prouounced "Mawmee."

EARLY FRENCH EXPLORERS.

The Maumee Valley was very early known to the untiring French explorers—the priests and the soldiers. By this route, with only two short portages, they had access to the Miami on the south and to the Ohio and to the Wabash on the southwest, and the Mississippi.

It is said of LaSalle, the discoverer of the Mississippi, that during the years (1677-78) he was in command at Fort Frontenac, "He appears to have been evolving great schemes for opening up an easy channel of trade to the West by way of the Maumee and the Wabash."

Professor Hulbert, in his "Historic Highways of America," says that it was on this river, near the present site of Maumee City, that the first settlement of whites in the limits of what is now the State of Ohio was made in 1679.

During the year 1679, Frontenac, Governor of Canada, sent out a number of trading parties with authority to erect stores or posts and to take possession of the country visited in the name of France. One of these parties found its way to the Maumee River and, in 1680, built a small stockade just below the present Maumee City. This was an important trading post for many years, but was finally abandoned for a more eligible location at the head of the river, near where Fort Wayne now stands. On the very spot where the first French fort stood the British, in 1794, erected Fort Miami.

About 1700 a party of traders built a small fort on the Maumee about where is now Toledo.

In 1739 de Longuevil constructed a road from Detroit to the Ohio River, which crossed the Maumee at the foot of the rapids, and was thereafter used by the Canadians.

In 1748 the post on the Maumee was rebuilt by the French.

In that same year instructions were given the commander at Detroit, "Every attempt of the English to settle at River a la Roche [Maumee] must be resisted by force."

Again, in 1750, complaint is made that "The English, far from confining themselves within the limits of Britain's possessions, not satisfied with multiplying themselves more and more on Rock River, and with having houses and stores there, have, more than that, proceeded within sight of Detroit, even unto the Fort of the Miamis."

In 1754 Governor Morris, of Pennsylvania, calls a note of alarm because of the French making a settlement of three hundred families in the country of the Twightwees (Miamis).

In 1760 Major Rogers was sent West to take possession of Detroit and other French forts along the lake. From Detroit, we are told, the major went to the Maumee, and thence across the State to Fort Pitt (Pittsburgh).

THE CONSPIRACY OF PONTIAC.

The name of the great Indian chief Pontiac will always be associated with the Maumee Valley. This was his home and his stronghold. It was here he planned his treacherous campaigns, and here he came when defeat weakened him. He was the bitter enemy of the English, and his ability and craftiness made him their most formidable foe.

In 1760 the war that had been waging in America between the French and the English came to an end through the defeat of Montcalm, on the Heights of Abraham, at Quebec.

From 1535 to 1760—225 years—the region of the lakes, discovered and traversed by Jesuit missionaries and French fur traders, was under the dominion of the King of France, and was designated on the maps as New France. But on the 29th of November, 1760, the French flag was lowered at Detroit, and this part of Ohio became a part of the Province of Quebec.

The Indian tribes saw the English taking possession of the French forts, and they were alarmed. The French had always treated the Red Men as brothers, had made them liberal presents, and had dealt with them honestly. The English had been cold and harsh, had cheated them in trade, and had outraged their families. These things aroused them to the highest pitch of excite-

ment, but it would probably have passed over had it not been for Pontiac, of whom Parkman writes, "The American forests never produced a man more shrewd, politic, and ambitious."

Pontiac's plan was to make a contemporaneous assault upon all the British posts and thus extinguish the English power at a single blow. By favor of an Indian woman, Detroit alone of all the chain of forts was saved, but by the treachery of another Indian woman the fort on the Maumee was captured.

CAPTURE OF FORT MIAMI.

Fort Miami was near what is now Fort Wayne, and was commanded by Ensign Holmes, who was suspicious of the intentions of the Indians, and was therefore on his guard when, on the 27th of May, 1763, a young Indian girl who lived with him came to tell him that a squaw lay dangerously ill in a wigwam near the fort, and urged him to come to her relief.

Holmes forgot his caution and followed her out of the fort. Pitched at the head of a meadow, hidden from view by an intervening spur of the woodland, stood a great number of Indian wigwams. When Holmes came in sight of them, his treacherous conductress pointed out that in which the sick woman lay. He walked on without suspicion, but as he drew near, two guns flashed from behind the hut and stretched him lifeless on the grass.

The shots were heard at the fort and the sergeant rashly went out to learn the reason for the firing. He was immediately taken prisoner, amid exultant yells and whoopings. The soldiers in the fort climbed upon the palisades to look out, when Godefroy, a Canadian, and two other white men made their appearance and summoned them to surrender, promising that if they did so their lives would be spared, but that otherwise they would be killed without mercy. The men, being in great terror and without a leader, soon threw open the gate and gave themselves up as prisoners.

END OF PONTIAC'S WAR.

The end of Pontiac's war came with the arrival at Detroit of General Bradstreet with reinforcements. The English boats entered the mouth of the Detroit River on the 26th of August, and

Pontiac retired to the Maumee, whence he sent haughty defiance to the English commander. But famine and misery brought most of the followers to have a sincere desire for peace, and they readily obeyed the summons of Bradstreet to meet him in council.

A deputation was sent to Pontiac, and that chief agreed to lead the nations no more to war, but declared that he would never become a friend of the English. He met General Bradstreet at Maumee Bay with offers of peace, which ended the bloody war. This war has been described as "undoubtedly the most comprehensive military campaign ever conceived in Red Man's brain."

On the 24th of August, 1765, George Croghan made a treaty with the Miamis, by which that nation was to remain undisturbed in its hunting grounds. Not long after this the tribes abandoned their towns on the Great Miami and removed to the Maumee, St. Joseph, and Wabash Rivers.

In 1766 mention is made of Pontiac being on the Maumee again, at the mouth of the river, where he is said to have spent the winter living in the forest with his wives and children and hunting like an ordinary warrior. In 1769 he was assassinated in the vicinity of St. Louis, Mo.

DURING THE REVOLUTIONARY WAR.

In December, 1778, Hamilton, the British commander in Detroit, hearing of Clark's capture of Vincennes, determined to retake it, and, heading troops and Indians, ascended the Maumee from Lake Erie. They recaptured the fort at Vincennes, but during the next year Clark retook it and Hamilton with it.

In 1780, General Washington directed that the Western waters be explored, the navigation of them accurately laid down, and a complete map of the country made, at least "as far westerly as the Miamis, running into the Ohio, and into Lake Erie. For I can not forbear observing that the Miami Village (Fort Wayne) points to a very important post for the Union."

During the Revolution this part of Ohio from its remote situation was but little affected by the war. The British employed the Indians to harass the American settlements on the Ohio and in Kentucky. These joint expeditions (British soldiers and Indian warriors) usually organized at Detroit and proceeded in boats as

far as they could ascend the Maumee, and from there crossed over to the Ohio. The prisoners taken were all massacred, and so much per scalp paid by the British. We hardly need to be told "their march through the whole region was attended with the utmost consternation."

A NEW FORT MIAMI.

At the close of the Revolution the British refused to evacuate the fort at Detroit, and in 1794 built a new Fort Miami on the Maumee, near the present site of Maumee City.

This fort is described as situated on a hill which rises abruptly from the margin of the river, at the head of a plain. It was a quadrangle, constructed of large, square logs of timber, laid closely together and notched into each other. At the two most exposed angles were strong bastions, enfilading three sides of the fort. On these three sides the fort was protected by a deep moat or ditch, in which was standing water. And on the side fronting the river there was a covered way down the steep bank to the water.

THE BATTLE OF FALLEN TIMBERS.

The Maumee next appears in history through General Anthony Wayne's decisive victory over the Indians at the battle of Fallen Timbers. As in the Revolution, marauding parties continued to descend from this section upon settlers in Southern Ohio and Kentucky. They were undoubtedly encouraged by the English, who had refused to abandon either Detroit or Fort Miami after the Revolution.

In 1790, General Harmar, an able officer, was dispatched to quell these Indians with a force of about 1,400 men. He imprudently divided his army, was taken by surprise and defeated at what is now Fort Wayne, by a body of Indians led by Little Turtle.

General St. Clair was then placed in command of about 2,300 men, and started towards the Maumee. This army was to march from Cincinnati, Ohio, and erect a fort on the site of Fort Wayne, Indiana. It was not properly supplied; it was totally undisciplined, and there was a bitter feeling of jealousy among the officers. Desertions reduced it more than one-third. It was ambushed near Greenville, Ohio, and forced to retreat. "In almost every sense

it was the greatest defeat suffered by white men on this continent at the hands of the aborigines."

A new army was then formed, the Legion, and General Wayne was placed in command. While he was drilling this into shape every effort was being made at Washington to secure treaties of peace with the Indians on the Maumee, but their victories over Harmar and St. Clair had made them haughty, conscious of their power, and determined to make no treaty that would not make the Ohio the boundary of the United States and reserve all lands north and west of that for the Indians.

At one time it had been seriously considered to make the Maumee the boundary line of the Union. In 1791 the Secretary of War wrote to General St. Clair: "In order to avoid further wars it might be proper to make the Wabash, and thence over to the Maumee, and down the same to its mouth at Lake Erie, the boundary between the people of the United States and the Indians."

In the meantime General Wayne was making every preparation for war and, with his men, was turning his face northward. When they reached the place where St. Clair was defeated, a fort was erected, named Fort Recovery, and garrisoned.

On July 28, 1794, Wayne, with 2,000 regulars and 1,500 mounted volunteers, set out from Fort Greenville for the Maumee Valley. The Indians were quick to recognize and describe in their figurative way the two chief characteristics of Wayne as a commander—they called him the "Black Snake" and the "Whirlwind"—he was as cunning as he was impetuous.

On August 1st the army pressed on over the backbone of Ohio and down the northern slope into the basin of the Maumee River and encamped beside the Little St. Marys. On the afternoon of August 6th the army reached the banks of the Auglaize, where Fort Laramie was built.

On the 8th of August, after marching through five miles of cornfields, where were "vegetables of every kind in abundance," the tired Legion came in view of the Maumee, "of which they and the whole Nation had heard so much." The spot where they encamped was the site of the present city of Defiance, and here, in the eight days succeeding, Fort Defiance was erected.

On the 16th, it being reported that the Indian army was lying two miles above the British fort (Fort Miami), the grand advance

began. Nineteen miles were made that day, and twelve the following. On the 18th the army encamped forty-one miles from Fort Defiance, and made a strong entrenchment, which was named Fort Deposit. Here the heavy baggage was stored, that the troops might go into action unencumbered.

On the 20th, at seven in the morning, the Legion advanced in fighting order. The Indian army was stretched across the valley for two miles, in a well-chosen position. A tornado had recently swept the forest, and a mass of fallen trees offered a peculiarly advantageous spot for the Indians' favorite mode of fighting.

Such spots were very common in the old Black Forest of the West, and were generally known as "fallen timber" by the Indians and pioneers. In them cavalry was almost useless. Thus the mounted volunteers, the Indians believed, would be debarred from the fight.

At 11 o'clock the advance lines met. At the first burst of sudden flame from the concealed foe, the American vanguard of volunteers were staggered; the guards on the right fell back through the regulars, who were thrown into confusion. It was fifteen minutes before order was restored, but when joined by the riflemen and legionary cavalry, a charge with trailed arms was ordered, and the savages were pricked out from their lairs with the point of the bayonets. A heavy firing on the left announced that the battle now was raging there, but this was only for a moment.

The Indians began to break and retreated towards the walls of Fort Miami, as if expecting protection from their English friends. But the gates of the fort had been shut, and the English within seemed to watch the outside proceedings with apparent indifference. The Indians then poured down the valley toward the present site of Toledo and Lake Erie.

In the action the American force was about 3,000 men, and the Indians were in point of number about the same. Most of the savages were naked and covered with war-paint. They were assisted by white men from Detroit.

General Wayne remained three days on the battlefield, destroying Indian villages and cornfields on the banks of the Maumee, but before leaving he paraded his force in front of the British fort that they might see its strength. A correspondence of no very friendly character ensued with the commander of the fort,

but that was all, and General Wayne proceeded to Fort Defiance. Then he ascended the Maumee to the junction of the St. Mary's and St. Joseph—Harmar's battleground—and built a fort, which he permitted his oldest officer to name "Fort Wayne, in honor of the hero of Stony Point."

The battle of Fallen Timbers was a decisive and important victory. The Indians never forgot the "Black Snake," and their power was broken. The conquest of the Maumee Valley awed the savages, and in the following year the cowed and shattered nations signed the Treaty of Greenville, and "since then the Indian race has never been a National menace."

In 1805, by a treaty with the Indians at Fort Industry, at the mouth of Swan Creek, in the heart of what is now Toledo, the United States acquired all that part of the Connecticut "Western Reserve" which lies west of the Cuyahoga River.

HULL'S EXPEDITION TO DETROIT, 1812.

In June, 1796, the British surrendered Detroit to American troops, and also the forts on the Maumee. When war with England was a certainty, in 1812, it was deemed wise to reinforce the garrisons. General Hull, with about 2,000 men, was ordered there.

They organized in the vicinity of Urbana, Ohio, and their route from there was through the tangled wilderness to the "Grand Rapids of the Miami," and they had to cut their way for about one hundred miles through a dense, unbroken forest. It was expected that Hull should reach Detroit before war was actually declared, but from want of energy upon his part the declaration of war found him and his army at the foot of the rapids of the Maumee.

Here Hull committed a fatal mistake. He chartered a small schooner then lying in Maumee Bay, on board of which he put a large portion of the army baggage and provisions, together with his own military chart and all his papers, instructions, plans of the campaign, etc., to be shipped to Detroit. This schooner, while on its way up the Detroit River, was seized by the British naval force lying at anchor opposite Fort Malden.

The loss of this vessel and its cargo was disastrous to the American army, while the possession of the plans of the campaign,

the baggage and military stores was a most important acquisition to the enemy.

From the mouth of the Maumee to Detroit the army marched through the mud and water of the wretched pioneer roads, in constant fear of attack from the hostile Indians and bombardment from the British. A few weeks later Hull surrendered this army and the fort at Detroit to the English. "On an instant the hopes that had sustained the men on the long marches and perilous sallies faded away, and the pent-up feelings of a disappointed army gave way to impotent wrath. Officers in their rage snapped their swords in two across their knees, and strong men by the hundreds broke down and cried like children."

General Hull was tried for both treason and cowardice. He was convicted on the second charge and sentenced to be shot. But in consideration of his services in the Revolution, he was pardoned by the President.

WINCHESTER'S DEFEAT AT FRENCHTOWN.

The Maumee Valley was closely connected with General Winchester's defeat and the subsequent massacre on the River Raisin. The surrender of General Hull and his army had placed Northern Ohio again at the mercy of the British, but it was determined to wrest from them the advantages they had gained. An army was organized under the command of William Henry Harrison and sent to the head of Lake Erie.

Advancing as far as Upper Sandusky, he detached General Wilkinson in advance to the mouth of the Maumee. On January 21, 1813, Winchester sent forward a foraging party as far as Frenchtown (Monroe), on the River Raisin, and joined them the next day, having a force of about 800 men. He was attacked by the British, 1,000 strong, and Indians, and six pieces of artillery, and compelled to surrender.

"The bloody scene which followed that disastrous morning has given celebrity to the spot far beyond the importance of the event." The massacre that followed the surrender is a foul blot on the military fame of Great Britain. Most of the wounded were collected in one or two houses near the battleground. These the savages set on fire, and as their victims attempted to escape from

the windows, they pushed them back into the flames. The bodies of those slain in battle were left where they fell, to feed the wolves of the neighboring forests.

The story of this brutal massacre excited the whole country, and we read that "the enthusiasm for the campaign was very great at this time, and volunteers came in from all parts of the State."

Of this movement that ended so disastrously, General Harrison, in his official report, said, "The detachment to the River Raisin was made without my knowledge or consent, and in direct opposition to my plans."

SIEGE OF FORT MEIGS.

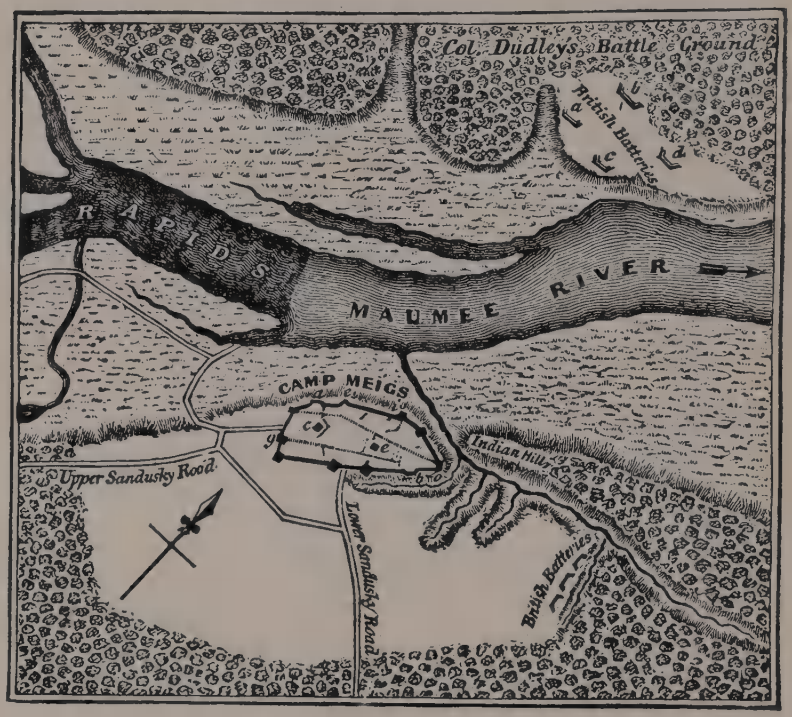
After the defeat of Winchester, General Harrison hurried forward his army and established himself at the foot of the rapids of the Maumee (Perrysburg), and proceeded to build a fort, which was named Meigs, in honor of the governor of the State.

This fort was nothing more than a line of pickets, with a ditch and high embankment of earth thrown up around the encampment, with round log blockhouses at the salient angles. This afterwards became a very important post and contributed mainly to the defense of an extended line of frontier settlements. Small troops of mounted rangers and scouts on foot, sent out from the fort, scoured the wilderness and kept in abeyance the bands of marauding savages.

In the latter part of April, 1813, General Proctor, at the head of a strong detachment (over 1,200) from the British army, with 2,000 to 3,000 Indians, under the great Tecumseh, laid siege to Fort Meigs. There were sorties and some severe fighting, but the British official report gives the result: "The enemy so completely entrenched and covered himself as to render unavailing every effort of our artillery." So the British boats carried the army back to Malden, on the Detroit River, May 9, 1813.

During this siege another massacre from the disobedience of orders occurred. At midnight on May 4th, Harrison received intelligence that General Clay, with 1,200 Kentuckians, was just above the rapids and could reach him in two hours. Harrison determined on a grand sally, and directed Clay to land 800 men

on the right bank, take possession of the British batteries, spike their cannon, immediately return to their boats, and cross over to Fort Meigs. The remainder of Clay's forces were to land on the left bank and fight their way to the fort, while sorties would be made from the garrison to aid these movements.



General Clay gave the command of the men who were to operate on the right bank to Colonel Dudley, who completely succeeded in driving the British from their batteries, but instead of immediately crossing to the fort, his men commenced a pursuit of the Indians, were ambuscaded and intercepted when they attempted to return to the river. They were compelled to surrender, and the Indians began the work of massacre. Of 800 men, only 150 escaped; the rest were slain or made prisoners.

Harrison, watching the men running to their own destruction,

is said to have exclaimed in tones of anguish: "They are lost! They are lost! Can I never get men to obey my orders?"

The British returned again in July, at the earnest instance of Tecumseh, who had formed a plan for the destruction of the fort during the absence of General Harrison.

The garrison did not fall into the trap Tecumseh had set for it. The English account says: "Either they [the Americans] had obtained information of the plot, or they suspected the nature and object of the ruse, and we had the mortification to find ourselves utterly foiled in the grand design of the expedition."

The British then passed on their way to Fort Stephenson, situated at Lower Sandusky, now Fremont, which was under the command of Major Croghan. In the British report it is admitted that the force in the garrison was greatly inferior in numbers to their assailants. Croghan (pronounced "Crawn" at that date) was then in his twenty-first year, and his gallant defense of the fort was highly praised; he was immediately made a lieutenant-colonel, and the ladies of Ohio presented to him a handsome sword.

The British army once more returned to Malden.

PERRY'S VICTORY.

On the 10th of September, in that same year (1813), at sunrise, while at anchor in Put-in-Bay, Commodore Perry got under way with his fleet to meet the British vessels, that had been in control of all the lakes and rivers, from the St. Lawrence to the Maumee. This great battle, with its consummate victory, gave the United States the mastery of the water. The English historian of the battle says:

"With the loss of our fleet vanished every hope of maintaining our positions against the enemy, who, already assembled in the neighborhood of Forts Sandusky and Meigs, to the number of 10,000 men, only awaited the result of this action to decide on their future movements."

General Harrison was in close touch with Commodore Perry, both before and after the great naval battle. Soon after the victory, General Harrison crossed to the Canadian shore, and in the course of a short but brilliant campaign, drove the British from the Northwestern frontier.



Monument at Fort Meigs, Perrysburg, Ohio.

The victory of Commodore Perry having given the United States the command of the lakes, the British army having been routed, and the Indian confederacy broken up by the death of Tecumseh, nothing of special interest occurred during the remainder of the war. Colonel Cass was left with a brigade for the protection of the frontier, which he effectually accomplished until the treaty of peace, concluded at Ghent, December 24, 1814, put an end to all further hostilities.

INDIAN TREATY AT FORT MEIGS.

On September 29, 1817, one of the most important Indian treaties ever negotiated in the United States was concluded and signed at Fort Meigs, between Generals Cass and McArthur and the chiefs of the Wyandot, Seneca, Delaware, Shawnee, Pottawatomie, Ottawa, and Chippewa tribes, by which was ceded to the United States nearly all the land which they claimed in Ohio, a part of Indiana, and a portion of Michigan Territory—being nearly four million acres of a country beautiful and valuable, fertile, well watered, and handsomely situated.

In 1818 the first steamer built on the lakes, named "Walk-in-the-Water," made its first trip from Buffalo, but the first steamboat ever launched upon Western waters was on the Ohio River in 1811, sailing from Pittsburgh to New Orleans.

In 1820, Captain Riley recommended to his superiors in Washington that a survey of the lands from the mouth of the Maumee to Fort Wayne be made, "which would superinduce a rapid settlement and give spur and energy to agriculture, commerce, and manufactures."

V.

Organization of Central Ohio Conference.

In the year 1796, by an act of the General Conference, six Conferences were organized, designed to embrace the entire territory of the Church.

One of these was the Western Conference, comprising an all-extensive area and for some years the only Conference in the Mississippi Valley.

As early as 1803 the Ohio District was formed, with the Rev. William Burke in charge. It included all the settlements from the Big Miami to the neighborhood of Steubenville, which was then known as the West Wheeling Circuit, and territory down the Ohio River, including the Little Kanawha and Guyandotte Circuits in Virginia, and also some settlements on the Licking River in Kentucky.

The first Conference session in Ohio was that of the Western Conference, held at Chillicothe in 1807, Bishop Asbury presiding; Ohio District, John Sale, presiding elder.

The Ohio Conference was organized by the General Conference of 1812, out of the Western Conference, and including the Ohio, Muskingum, Miami, Kentucky, and Salt River Districts. The Conference held its first session in Chillicothe, Bishops Asbury and McKendree presiding.

In 1816 the boundaries remained the same, excepting that a part of Scioto District was substituted for Salt River District. In 1820 the whole of Michigan Territory was included in the Ohio Conference, together with a part of Pennsylvania and Indiana.

In 1824 the Pittsburgh Conference was formed, including the eastern part of Ohio, from a point near the Cuyahoga River southerly to the Ohio. The Ohio Conference embraced the remaining part of the State and portions of the Michigan and Kanawha Districts.

Up to 1832 the boundaries of the Ohio Conference were the

same except that Elizabeth, the Kanawha, St. Joseph, and Kalamazoo Missions were excluded.

In 1836 the Pittsburgh Conference was divided, the northern part forming the Erie Conference, whose western boundary from the southern line of the Western Reserve was the Ohio Canal to Lake Erie, including Cleveland West Side.

In 1836 the Michigan Conference was formed. It included the Territory of Michigan, except Laporte, and so much of the State of Ohio as lies north of a line running easterly from the north line of Darke County, excluding Elizabethtown and the Lebanon, Urbana, Columbus, and Zanesville Districts. These districts, with any south of the Ohio River and west of the Muskingum River, together with the Kanawha District, formed the Ohio Conference.

In 1840 the North Ohio Conference was formed, embracing that part of the Michigan Conference extending into Ohio, together with some additions on the south from the Ohio Conference, and including Ohio City, Bishop Hedding presiding.



Bishop Beverly Waugh,
Presiding Bishop, First Session of Central Ohio Conference.

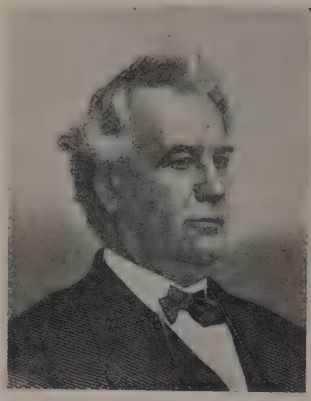
The Central Ohio Conference, at first and until the year 1860 called the Delaware Conference, was formed out of the western part of the North Ohio Conference, at its session held in Lima, Ohio, in 1856, Bishop Beverly Waugh presiding, and Bishop E. R. Ames present.

The change of name from the Delaware to the Central Ohio Conference seems to have been for ecclesiastical rather than for geographical reasons.

Formerly until the spirit of democracy began to be exercised somewhat in Conference proceedings, the Annual Conference delegations chose their seats in the General Conference in alphabetical

order, and the nearer they chanced to be at the head of the alphabet, the better their position in that body.

William L. Harris, professor in the Ohio Wesleyan University at the time the Conference was organized, was elected Secretary of the Conference, and was continued in the office until 1860, when he was chosen Missionary Secretary.



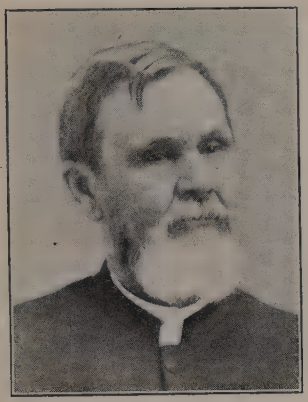
Rev. William L. Harris,
Secretary of Conference at First Session.
Afterwards Made Bishop.

The charter members at the organization of the Conference were the following: Simon H. Alderman, Samuel M. Allen, Joseph Ayers, William A. Baker, Horatio S. Bradley, John Brice, Wesley Brock, Jacob F. Burkholder, Henry M. Close, George W. Collier, James S. DeLeal, Darius Dodge, Jacob Fegtley, John K. Ford, James W. Fribley, William Gardner, Elnathan C. Gavitt, John Graham, David Gray, Samuel B. Guiberson, Leonard B. Gurley, William L. Harris, Benjamin Herbert, Moses B. Hebbard, Thomas F. Hildreth, Leonard Hill, Ambrose Hollington, Jacob M. Holmes, James A. Kellam, Oliver Kennedy, William Knapp, Gershom Lease, Nathaniel B. C. Love, William S. Hunt, Samuel Lynch, Harrison Maltbie, Franklin Marriott, Thomas J. Monnett, George Moore, Edmund B. Morrison, James M. Morrow, Samuel Mower, Henry L. Nickerson, Alexander Nelson, Reuben D. Oldfield, Thomas Parker, Henry E. Pilcher, Lewis M. Pounds, Uri Richards, Lorenzo D. Rogers, Hiram M. Shaffer, Stephen D. Shaffer, John A. Shannon, Samuel P. Shaw, Henry O. Sheldon, Nathan Taylor, William H. Taylor, William Thatcher, John M. Thompson, Phillip Wareham, Henry Warner, Lorenzo



Rev. John K. Ford.

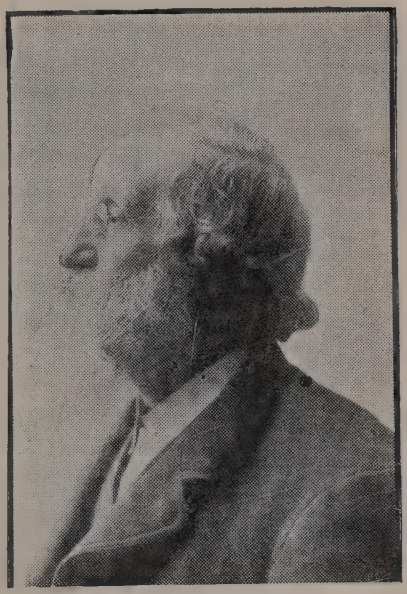
Warner, Wesley J. Wells, Jacob Wilcox, Edward Williams, Amos Wilson, William W. Winter, and Joseph Wykes.



Rev. Gershom Lease, D. D.

Those ordained deacons and appearing in the list of appointments were: Douglas D. S. Reagh, Martin Perkey, Loring C. Webster, Charles G. Ferris, Charles W. Ketcham, Abraham B. Poe, Aaron J. Lyon, Isaac H. Beardsley, Samuel L. Roberts, Richard Lawrence, Samuel Boggs, and Joseph Goode.

Those in the class of the second year on trial were: John T. Bower, Ebenezer Lindsey, Joshua M. Longfellow, Enoch G. Longsworth, George O. McPherson, Nathan S. Morris, William J. Peck, Francis Plum, and Joseph O. Shannon; and those in the class of the first year on trial were: David Bulle, Derrick P. Darling, Andrew J. Frisbie, Joseph Good, William S. Lewis, George W. Money, Isaac Newton, Benjamin B. Powell, John N. Priddy, Barton A. Webster, and William G. Williams.



Rev. L. D. Rogers.

But four brethren who were charter members of the Conference are now living: N. B. C. Love, Loring C. Webster, Andrew J. Frisbie, and Joshua M. Longfellow, all now past eighty years of age, and after long years of arduous toil and noble service in the Master's Kingdom, are greatly honored and revered by their associates and the Church.

Dr. N. B. C. Love still wields an informing and facile pen as correspondent of the *Western Christian Advocate,* and as historian of important incidents and facts, ecclesiastical and archæological, in the history of Northwestern Ohio.

Dr. L. C. Webster, living in quiet and peaceful retirement in Marion, Ohio, is still delving, as has been his interest and delight through most of his life, in a study of the philosophers, and in the victorious contemplation of having jarred Dr. McCabe's theory of "The Divine Nescience" by his remarkable book, "The End from the Beginning."

Rev. Joshua M. Longfellow, lonely and alone so far as any immediate relatives are concerned, is spending the evening of his life in Bellefontaine, Ohio, where for many years he has resided, enjoying the esteem and confidence of the community and the Church.

In his earlier ministry, and indeed until quite well advanced in years, he had great revivals and brought many hundreds into the Church.

The revivals he conducted were as a rule scenes of deep conviction for sin and of the demonstration of the power of the Holy Spirit. Being of compact and solid build, vigorous in health, possessing a voice of unusual compass and force, and vital with the grace of God, he was able to achieve great usefulness in the Master's Kingdom; and now, as he awaits the sunset of life, his chief joy is found in the rich memories and reminiscences of an active and triumphant ministry.[1]

Andrew J. Frisbie, another of the charter members still living, resides in St. Johns, Auglaize County, Ohio, where, in the quiet and rest of a contented life, he finds pleasure in the Book so long his guide and enhancing joy in fellowship with Him who lights up the way.

It has been many years since he was privileged to enjoy the kindly salutations of his brethren in the Conference, and for him to look into faces long familiar and to clasp hands with brothers beloved in the service and ministry of God.

With all of these surviving brethren the sounds of the day they have been given to spend on the earth in the building of the Church and the spread of the Kingdom are already under the hush

[1] Rev. Joshua M. Longfellow died in peace February 21, 1914.

of life's evening, while through the gathering shadows, if there be any, there stream and fall about them the rays of that other day and life, eternal as God.

Jacob F. Burkholder, Leonard B. Gurley, Thomas F. Hildreth, James M. Kellam, William Knapp, Aaron J. Lyon, Thomas J. Monnett, and Samuel Mower, after spending varying periods in the Conference, were transferred to the North Ohio Conference, where, by an active and consecrated service for many years, they added greatly to the splendid history of the Conference to which they returned and by which they were welcomed.



Rev. William G. Williams, D. D., Secretary.

The Central Ohio Conference is bounded practically by the same lines to-day which defined its territory at the time of its organization, except that the South Delaware Charge, now St. Paul's, in the Ohio Conference; Port Clinton and Lakeside, and Asbury, Delaware, by action of the General Conferences of 1860, 1892, and 1896, respectively, have been transferred to the North Ohio Conference.



Rev. Charles W. Taneyhill, Secretary.

Other than the instances of Port Clinton and Lakeside, and Asbury, Delaware, there has been, so far as known, no further effort on the part of the mother to despoil the daughter.

The Conference, as now constructed, is bounded on the north by the north line of the State of Ohio; on the east by the North Ohio Conference, excluding Asbury Church in Delaware; on the south by the Cleveland, Cincinnati, Columbus, and Indianapolis Railroad to

the west line of the Ohio Conference, yet so as to include Marysville; thence to the west line of the State of Ohio, by the north line of the Cincinnati Conference; and on the west by the west line of the State of Ohio, including Emmanuel Church, Williams County, Ohio.

The territory of the Conference comprises, either in whole or in part, some nineteen counties, within which is to be found some of the richest and most fertile soil with which nature has ever blessed the country. The counties wholly included are: Allen, Auglaize, Defiance, Fulton, Hancock, Logan, Lucas, Mercer, Paulding, Putnam, Shelby, Van Wert, Hardin, Henry, Williams, and Wyandot; and Champaign, Darke, and Miami in part.



Rev. Daniel Carter, D. D., Secretary.

In 1856 the Conference was divided into five districts, as follows: *Delaware,* Henry E. Pilcher, Presiding Elder; *Sidney,* Simeon H. Alderman, Presiding Elder; *Lima,* Elnathan C. Gavitt, Presiding Elder; *Findlay,* Wesley J. Wells, Presiding Elder; *Toledo,* David Gray, Presiding Elder.

There were 98 preachers; 67 pastoral charges; 12,643 members; 1,440 probationers; probable value of church property, $170,410; the total allowance for ministerial support, $26,000; the amount contributed to missions, $3,450; the amount to the fifth collection, $330—not an inconsiderable sum when the times then and now are considered.

The highest salary paid, 1856-57, was $600, to the Rev. Joseph Ayers, by the First Church (St. Paul's) of Toledo, Ohio.

The presiding elders received about $400 each. The allowance to preachers fifty-five years ago was made under two heads, so much as quarterage and so much for table expenses. Then the

stewards fixed the preacher's table expenses; now the trusts do it. The preacher's appetite is no more voracious now than when the Conference was organized, but it takes more money to satisfy it.

The districts embraced, on an average, twelve charges each, and what a happy jaunt it would have been then for the presiding elder to travel his district if he had had the good roads of to-day and a "Jehu" automobile to ride in!

During the fifty-seven years since the Conference was formed the number of pastoral charges has increased to 180; the number of preachers to 263; the number of members to nearly 64,000; probationers to 1,640; probable value of church property, $2,714,800; the total allowance for ministerial support to $187,548; given to missions, $43,000; for Conference claimants, $9,640. When the Conference was organized there were no women's missionary societies; now the Woman's Home and the Woman's Foreign Missionary Societies gave last year $20,000. The largest salary now paid in the Conference is $3,000, by St. Paul's, Toledo; then comes Trinity, Lima, $2,700; Marion, $2,200; William Street, Delaware, $2,000; Epworth, Toledo, $2,100; First Church, Findlay, $2,000; Sidney, $2,000; Van Wert, $2,200; Bowling Green, $2,000; Bellefontaine, $2,000; Broadway, Toledo, $2,000; Fostoria, $2,000, and on down.

And then, to show that, even in these days of soaring prices that make many people sore, we have not wholly departed from ancient traditions, there are "salaries" as low in a number of charges as $600, and one as low as $429—quite an allowance, too, for the charge that paid it; but, if another dollar had been added to it to make it an even figure, it would have been saved from association with store goods marked forty-nine cents, but marked for another reason.

The Conference now (1913) is divided into six districts: the Bellefontaine—David H. Bailey, District Superintendent; salary, $2,487; stations, 9; circuits, 26. Defiance—Jonas F. Harshbarger, District Superintendent; salary, $2,482; stations, 12; circuits, 18. Delaware—Benjamin F. Reading, District Superintendent; salary, $2,752; stations, 9; circuits, 20. Findlay—James H. Fitzwater, District Superintendent; salary, $2,572; stations, 13; circuits, 15. Lima—Melvin M. Figley, District Superintendent; salary, $2,800; stations, 10; circuits, 20. Toledo—Elwood O. Crist, District Su-

LAST CABINET OF THE CENTRAL OHIO CONFERENCE



Rev. D. H. Bailey, D. D.,
Bellefontaine District.



Rev. J. H. Fitzwater, D. D.,
Findlay District.



Rev. M. M. Figley, D. D.,
Lima District.



Rev. J. F. Harshbarger, D. D.,
Defiance District.



Rev. E. O. Crist, D. D.,
Toledo District.



Rev. B. F. Reading, D. D.,
Delaware District

perintendent; salary, $3,033; stations, 27; circuits, 10. Combined salaries to-day, $15,760, and pastoral charges, 189, with 82 stations and 107 circuits.

The number of members in what is called the rural Churches is 29,825; and in the urban, 34,646. It will be seen from these various figures that the "Rural Church" is not as near its demise as is sometimes prophesied.

The largest membership of any one Church is 1,489. with a salary of $2,200—about one dollar and a half per member: while one Church, with a membership of sixty-five, pays over six dollars per member. The largest average amount per member for ministerial support is paid not in the cities and larger towns, but in the country, by circuits; and the same ratio of giving between the Churches with the largest numbers of members and those having medium membership and paying medium salaries obtains in the amounts given to benevolent objects.

When these facts and others similar in import are considered, it does not seem to be in strictest accord with the actual conditions to be saying all that is sometimes heard about the rapid decadence of the "Rural Church."

The best solution of the "Country Church," as it is often termed, is to man it with good, practical preachers who are not in too great a hurry to occupy a metropolitan pulpit, and who know how to conduct revivals, and in this way and by all other sensible things a wise man will do, keep the ranks in the country filled up and have some converts left over to supply the city congregations. And it must not be assumed that the rural communities, except where the Roman Catholics have possessed the land, and the trend in this direction is strong enough to awaken concern among Protestants in the country, are so far depopulated of non-Catholic people as to warrant the abandonment of the Methodist church in outlying territory.

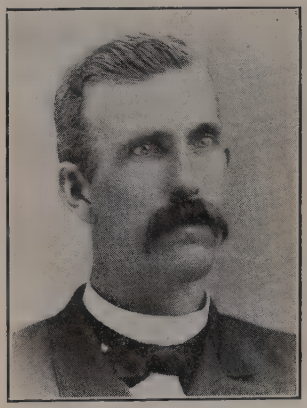
There are still many families and individuals in rural sections, of Protestant antecedents and affiliations, who might be gathered into the Methodist fold if the country communities were as patiently and carefully looked after as the inhabitants of large towns and cities.

And it should be remembered that the Methodist Church is not the only Protestant denomination in the country, so that the neglect

of the "Rural Church," as is sometimes assumed and even charged, is not always strictly true.

Subtract the membership of the urban Churches—and this will include the larger towns—from 64,000 members, and the showing for the "Rural Church" will not present such a pessimistic aspect as seems apparent on first thought.

LAST REPORTS, 1912.



REV. SAMUEL GIVEN,
Statistical Secretary.



REV. JOHN PARLETTE,
Conference Treasurer for Twenty-seven Years.

STATISTICAL SECRETARY'S REPORT.

	This Year.	Increase.	Decrease.
Number of Probationers	1,640	.....	77
Number of Full Members	63,763	5,306	.....
Number of Local Preachers	91	5	.....
Number of Children Baptized	1,465	.....	184
Number of Adults Baptized	3,375	37	.....
Number of Sunday Schools	406	.....	2
Number of Officers and Teachers	7,147	106	.....
Number of Scholars in Schools	60,169	2,166	.....
Average Attendance	38,313	.....	120
Number in Home Department	2,697	48	.....
Number in Cradle Roll	5,590	.....	82
Number of Officers and Teachers Church Members	6,844	256	.....
Number of Epworth League Senior Chapters	131	7	.....
Number of Members in Senior Chapters	8,876	40	.....
Number of Junior Chapters	46	.....	4

STATISTICAL SECRETARY'S REPORT—*Continued.*

	This Year.	Increase.	Decrease.
Number in Junior Chapters	2,151	31	.....
Number of Churches	402	.....	.....
Probable Value	$2,714,800	$93,850	.....
Number of Parsonages	153	3	.....
Probable Value	$361,350	$8,865	.....
Paid on Building and Improvements	$112,947	.....	$77,071
Paid on Old Indebtedness	$34,552	$9,228	.....
Present Indebtedness	$150,202	$2,282	.....
Support of Pastors—			
(a) Salary	$171,788	$8,678	.....
(b) House Rent	$26,639	$391	.....
Total	$198,427	$9,069	.....
Receipts on Claims, Incl. House Rent	$197,272	$8,896	.....
Deficiencies	$1,467	.....	$170
Support of Conference Claimants	$9,650	$464	.....
Support of District Superintendents.	$15,760	$548	.....
Support of Bishops	$1,843	$47	.....
Total Support	$220,498	$6,028	.....
Missions, Foreign—			
(a) Churches	$16,383	.....	$1,149
(b) Sunday Schools	$5,034	$320	.....
(c) Special	$3,306	.....	$1,021
Total for Foreign Missions	$24,723	.....	$1,850
Missions, Home—			
(a) Churches	$12,854	.....	$511
(b) Sunday Schools	$4,742	$282	.....
(c) Special	$378	.....	$64
Total for Home Missions	$17,974	.....	$293
Total for Home and Foreign	$42,697	.....	$2,140
Board of Education—			
(a) Churches	$536	.....	$12
(b) Sunday Schools	$92	$49	.....
(c) Children's Fund	$1,229	$120	.....
Board of Sunday Schools—			
(a) Churches	$587	$89	.....
(b) Sunday Schools	$549	$54	.....
Board of Conference Claimants—			
(a) Connectional Fund	$204	.....	$7
(b) Permanent Fund	$98	$73	.....
Freedmen's Aid Society	$1,741	$166	.....
American Bible Society	$409	.....	$26
Woman's Foreign	$11,053	$2,216	.....
Woman's Home—			
(a) Cash	$8,453	$606	.....
(b) Supplies	$1,538	$445	.....
Total Disciplinary Collections	$68,401	$745	.....
Local Education	$10,658	$3,807	.....
Deaconess Home and Hospital	$3,330	$80	.....
Temperance	$3,521	.....	$841
Other Benevolences	$6,572	.....	$2,091
General Conference Expenses	$434	.....	$853
Central Office of Epworth League	$200	$4	.....
Grand Total	$93,017	$1,752	.....

TREASURER'S REPORT.

AGGREGATE OF BENEVOLENCES FOR CENTRAL OHIO CONFERENCE FOR THE YEAR ENDING SEPTEMBER 25, 1912.

Total for Foreign Missions	$24,407 00
" " Home Missions and Church Extension	17,712 00
" " General Educational Society	561 00
" " Children's Day	1,214 00
" " Sunday School Board	1,089 00
" " Connectional Fund	282 00
" " Permanent Fund	27 00
" " Freedmen's Aid Society	1,819 00
" " American Bible Society	542 00
" " Woman's Foreign Missionary Society	11,428 00
" " Woman's Home Missionary Society	9,475 00
" " Local Educational Society	7,542 00
" " General Conference Expenses	542 00
" " Central Ohio Epworth League Expenses	205 00
" " Episcopal Fund	1,816 00
" " Other Benevolent Causes	15,172 00
" " Temperance Cause	1,006 00
" " Conference Claimants	9,505 00
" " Incidental Expenses, etc	487 00
" " Balance from Last Year	137 00
Grand Total for this year	$104,968 00
Grand Total last year	111,221 00
Decrease	$6,253 00

DISBURSED AS FOLLOWS:

Paid Homer Eaton, Treasurer Foreign Missions	$19,303 00
" Samuel Shaw, Treas. Home Missions and Church Ex	75,739 00
" General Educational Board	543 00
" Children's Day Fund	947 00
" Board of Sunday Schools	848 00
" Connectional Fund	281 00
" Permanent Fund	27 00
" Freedmen's Aid Society	1,484 00
" American Bible Society	395 00
" Woman's Foreign Missionary Society	12 00
" Local Educational Society	127 00
" Temperance Society	67 00
" Conference Claimants	9,505 00
" General Conference Expenses	262 00
" Central Office Expenses Epworth League	57 00
" Episcopal Fund—E. R. Graham	1,816 00
" Printing, Incidentals, and Service, etc	487 00
" Other Benevolent Causes	46 00
Amount of Vouchers returned by Pastors	53,022 00
Grand Total	$104,968 00

JOHN PARLETTE, *Treasurer Central Ohio Conference.*

VI.

Personal Mention.

To MENTION with words of commendation and estimate all the men who have been and those who are to-day members of the Central Ohio Conference would not only be impracticable, but in the case of those still living, possibly unwise. But there are some names appearing on the original roll of the Conference and others who entered the Conference later, and have passed to their reward, who are deserving of more than a passing word.

William L. Harris, the first secretary of the Conference, was highly influential and conspicuous in the counsels and services of Methodism not only in Ohio, but throughout the connection.

He was a model secretary, courteous, prompt, and accurate; and in recognition of his superior abilities in secretarial work, he was repeatedly chosen secretary of the General Conference.

He was large and rotund of body, carrying a stature which made his physique symmetrical and commanding. He possessed a strong and well-trained voice, and had a pleasing and natural address.

His ability as a presiding officer and parliamentarian marked him as one among many who could wield the gavel successfully without pounding the desk, and command to silence and order a tumultuous Conference without growing dark in the face or showing anger on the brow.

As a preacher he was always instructive and Scriptural, his public discourses abounding in quotations from the sacred Word, so interwoven with argument and the exposition of the text as to produce the impression of the divinity of his message. He was possessed of a rich and varied fund of anecdote and humor, with which, in the cabinet and elsewhere, he could sweeten a sour face and enliven a tedious hour.

His career as professor in the Ohio Wesleyan University, as secretary of the Missionary Society, and as bishop has added luster to his memory and dignity to the offices he so faithfully filled.

He was a member of the Central Ohio Conference from the time of its organization until his election to the secretaryship of the Missionary Society in 1860.

His death occurred in May, 1887, at the age of eighty years. He was buried in Delaware, Ohio, where for a number of years he had lived, and where he had been an honored teacher in the Ohio Wesleyan University.

Thomas Parker is a name precious and fragrant in the memory of the Conference and with the Churches he served. He was slight of build, medium in stature, quick and springy in step, and had an eye steady in its look and penetrating in its quality. His soul was always on fire with the passion of work, ever animate with convictions of the right, wielding in sermon a Damascus blade, but never with a slash; direct and positive in utterance, with an aim, arrow like, at some truth he wished to enforce or some false view in belief or ethics he sought to overthrow.

His endowments, abundant and varied, which he faithfully cultivated, and his insight into men and the Word, which he loved to proclaim, kept clear and sharp by constant and conscientious whetting, made him an eloquent and forceful preacher and a victorious foe of the sins of men and the insanities of society and business.

To hear him preach, to see him in action, to observe his fired spirit in its bursts of flaming and holy passion against the shams of profession and the worldliness of the Church, produced in the minds and feelings of his hearers such purposes and resolutions as men form when marshaled under some valiant leader against a strong and powerful enemy. The conviction wrought in the mind was to refrain from evil and to march in the ranks of the good and courageous.

He was scarcely more than thirty-six years of age when he died, but the brief time he lived had more in it of convictions produced, of moral courage inspired, of great forces for righteousness generated than scores of years produce with many others. He worked so hard and burned so fast the fuel of brain and nerve and holy passion, that, as the light goes out when the switch is turned, so he expired and was gone.

Few men whom we have known are so keenly remembered, or so difficult to forget, if one would, as Thomas Parker.

Among the earlier members of the Conference there were some quaint and humorous figures. They were men who could by some anecdote related, or some witticism perpetrated, chase away the blues and dispel the despondency with which some persons are afflicted, and set an audience in an uproar of laughter at the expense of some unwary intruder.

Elnathan C. Gavitt was an illustration of this reflection. He was of slight but not of subnormal size; one of the pioneer preachers of Methodism in Michigan, Illinois, Ohio, Indiana, and Chicago when it was a small town.

Gavitt, one of a family of twelve children, was born in Granville, Ohio, in 1808, his parents, who were natives of Rhode Island and emigrants from Massachusetts, having come into the State in 1805. His early religious impressions and education were of the Puritan faith among the Presbyterians. He was converted at the age of six years, and when a youth was granted a letter of dismissal from the Church of his parents to the Methodists. He preached his first sermon in 1819, when but eleven years of age, at a quarterly meeting held upon the South Fork of Licking Creek, to some sixty persons who had come too late to be admitted to the love-feast; and being not a little discomfitted by their failure to participate in the earlier meeting, and with nothing to do but to wait for the public service, which did not commence until eleven o'clock, Gavitt, seeing their disappointment, proposed, if they would be gracious enough to hear him, to preach to them, and, mounting a horse-block some distance from the log church so as not to interfere with the love-feast, he announced his text: "The Lord said unto Samuel, look not on his countenance or the height of his stature, for the Lord seeth not as a man seeth, for man looked upon the outward appearance, but the Lord looketh on the heart." (1 Sam. 16:7.) It is stated that as a result of his sermon a young woman professed to be converted.

During his early years Mr. Gavitt wrote, as he tells us, many sermons on doctrinal subjects, which, as he reviewed them in his maturer life, he thought "would hardly pass muster."

Along with most if not all of his contemporaries Gavitt during his early ministry was compelled to meet many hardships and undergo countless privations.

The educational advantages of the pioneer Methodist preacher

were very meager, but those that did exist were usually put to the best use.

The books then extant bearing on subjects of such thought and study as would interest and assist the minister in his work were seized upon with an avidity as keen as a healthy appetite at dinner time.

But in the matter of scholarship he made not even any pretensions, being comforted with the reflection in his late years that he had sought to be diligent in the cultivation of his mind and heart by the use of such literature and reading as were available in early times.

When there had been conferred upon him quite late in life—so late, as he expressed it, that it came very nearly missing him—the degree of Doctor of Divinity, he said to a brother minister who called to extend congratulations, when expressing his surprise and at the same time his gratification at its bestowal, "I do not feel worthy of the title, for, as the dying man said to the preacher who had come to render consolation and to ask of his prospect of heaven, it is nothing to brag about, so I may say of my learning, 'It is nothing to boast about.'" Gavitt, if not the faculty of repartee, had the power of story and anecdote—as full of them as a fig of seeds—with which he could enforce a statement or slay an opponent; and woe be to the one who fell in the way of his weapon, for by its ready and skillful use he could put his antagonist into a ridiculous light and "laugh him out of court."

In any category of personal references to members of the Central Ohio Conference, the list would be noticeably and sadly incomplete were no mention to be made of William G. Williams.

William G. Williams, besides being the ideal secretary of the Conference for twenty-three consecutive sessions, "his accuracy in scholarship, his breadth of learning, his mastery of the English language, and his thorough and stimulating methods of instruction," so long and splendidly exemplified as professor in the Ohio Wesleyan University, where from the founding of the college until his death at the mature age of eighty years he was honored and lovingly esteemed, he was a constant inspiration to young men entering the ministry to desire and acquire such literary preparation and training as would be commensurate with the growing intelligence of the people and the larger demands upon the preacher.

His voice was not frequently heard on the Conference floor in debate or counsel, but nevertheless he exerted on the minds and lives of young ministers, and also upon those of maturer years and experiences, an influence and impression which are lasting in the thought and memory of the Conference, so long honored by his service and example.

It was difficult for young men, while he was a member of the Conference, who had small appreciation of the necessity and importance of mental study and discipline to gain admission into the traveling connection.

And no one when in Professor Williams's company ever dared to indulge in the relation of obscene stories or in senseless frivolities, for he lived a life as straight as a "gun barrel" and as clean as white linen.

To have been his pupil, to have observed his sincere and gentlemanly bearing in every association of life, to have known and loved so noble a man and so exemplary a Christian, and to have passed through the fine mold of his personal and intellectual fashioning, is a rare privilege and a munificent blessing.

And what an influence of goodly impression and great inspiration spreads itself to-day, and shall through the generations to come, over the young life he has touched in the countless numbers of young men and women who have gone out from his presence and teaching into the various vocations of the world!

Here we shall see him no more, but yonder where the holy abide we hope to meet him.

Alexander Nelson, the father of the late Professor E. T. Nelson, of the chair of Biology, and Professor Clara Nelson, teacher of French in the Ohio Wesleyan, had been in young manhood a teacher in the Norwalk Seminary for a short time.

His call to the ministry, his experience as an instructor, and his educational equipment made him a useful and successful minister for a time in the Central Ohio Conference, and for a more extended period in the North Ohio. He occupied in both Conferences many of the more important charges, among them William Street, Delaware, for two terms.

In the pulpit he was analytic, Scriptural, and convincing; in the pastoral relation, brotherly and affectionate, helpful and assiduous in the watch-care of the flock.

It was during a pastorate in William Street in the middle sixties that a revival of wonderful influence and results occurred. The inspiration of the revival was due to two sermons, delivered on two successive Sabbaths, by Bishop Thomson, who was a temporary resident of the place. At the request of Dr. Nelson, the bishop preached the first Sabbath on "Chance Work," and the impression produced was so transcendently great, so convincing in argument, and so sweeping in eloquence, that before the services were concluded the bishop, at the urgent solicitation of the pastor, had consented to preach the following Sabbath, and it was so announced at the time.

At the conclusion of the sermon, Dr. L. D. McCabe led the congregation in a prayer characteristic of him, so adoring in thanks, so fervent in petition and supplication, and so eloquent in appeal to the Throne of Grace, that that even enhanced the interest and heightened the spiritual situation.

A profound silence and awe swept over the people, and it seemed indeed that Pentecost had returned. During the week that followed the sermon and occasion of the Sabbath before were the universal theme of conversation and remark, and by the time the next Sabbath had come and the hour for worship had been sounded, the great church was filled to its utmost capacity, many being compelled to go away because there was no room. The sermon of the bishop the second Sabbath was even more wonderful and effective than on the former. The theme, "Is there a God?" was developed in the thought and discourse of the hour from every possible standpoint, not from the Bible alone, but from nature, from creation, from science, from the consciousness and intuitions of the race, from history and religion, and from necessity and the destiny of men, while through it all there swept such a spiritual force and such streams of heavenly baptism as to make the great scholar, the classical speaker, and the peerless preacher to seem as if some supernatural being, redeemed by the blood of Christ and fresh from the throne of God, had come down to unfold the mysteries of creation and the destiny of the race.

Again Dr. McCabe led in prayer, more touching and eloquent than before, until the sense of God's presence and power became well-nigh oppressive.

That night sinners were at the altar, and on the nights im-

mediately following, under the wise and judicious leadership of the pastor, assisted by members of the Faculty and other ministers; scores came forward, reaching as many as one hundred and twenty, night after night when the meeting had reached its zenith of power and interest. The two colleges then were still separate, and the two hundred young women in the Female College were all of them, those who had not been Christians before, brought into the experience of pardon, while the university, dismissing its classes, turned the tide of its young and vigorous life into the Kingdom of God.

The situation seemingly thrust upon the Church at this time was successfully handled by Dr. Nelson. There were no false fires built in the meeting; the fires that burned were kindled by the Holy Spirit and fed with God's grace; there were no extraneous methods, no artificial devices, no blare and glare of trumpets, but a great revival, simple in its forms of service, deep and searching in its gospel appeals, characterized by no wind or storm of excitement. The unsaved who attended it became convicted, grew deeply penitent, sought the Lord in prayer, laid hold by faith, were converted to God and gave evidence of it, and then, with the benediction invoked, went out to their homes, their rooms, their halls of learning, and to their occupations, to live another life and to rejoice in salvation. That was all, and that was sufficient.

Never before, and possibly never since, has Delaware witnessed such scenes of grace and such demonstrations of saving power as when Dr. Nelson was pastor of the Church. This man of culture and grace lived to a venerable age, and was laid away hard by the town where his name is not only precious in the memory of the community, but prominently identified with the history of the institution.

And what shall be said of Leonard B. Gurley besides being beautiful in spirit, poetic in imagination, a writer of poetry, and an eloquent preacher? A man who discoursed on great themes, giving them the setting of beauty, the touch and finish of the artist, the strength and effect of persuasive thought, and that spiritual intoning without which no sermon can be great.

His mental faculties never grew dull, his powers of thought and passion were never caged by advancing years, nor by cessation from work which length of days had exacted.

His star as an eloquent divine never set until he lay down in death. The Churches he so ably served, the congregations he constructed, and the noble life he spent are the monuments which time can never tarnish, nor the ages ever overturn.

He was buried in the cemetery at Delaware amid many who, by the characters they formed and the work they did, hallow the soil that covers them from our sight.

Two brothers, Amos and Harvey Wilson, beloved by their comrades in Christian warfare, can not pass without notice.

Amos, the older brother, was aggressive in spirit, in haste indeed to achieve his aims and to strike at once. The study and mastery of English grammar was a difficult task for him, not because he could not learn it, but because he could not see any great necessity in learning its technique; and for his failure to master the study in the first year of the preacher's Conference course he was continued over until the next. He failed again and, being asked why, he replied by saying, "Grammar does n't make my soul happy." Nevertheless he finally made a passing grade and was admitted into the Conference. He was a strenuous patriot; he believed in the Union, and prayed for the cause of freedom. His voice was lifted, strong and decisive, in the days of the War of the Rebellion against the doctrine of secession, and when the South made trouble for the North and worse trouble for themselves, he warmly espoused in sermon and speech everywhere the cause of the Union, never forgetting to pray for "the boys in blue;" nor was he ever deterred from expressing his sympathy with the North and his loyalty to the Stars and Stripes by any threat, however violent or full of menace. This incident is related of him:

His charge was in a portion of Ohio where there was wide and inveterate hatred of the Negro, and where there was organized sympathy with secession in the South.

In the vicinity of the appointment which he was to fill one Sunday afternoon there lived a local bully, rough and stalwart. This local Hercules had made the threat that if the preacher should refer in any way to the war he would assault him and put him out of the "meeting house." By some means, it may have been Providential, for God was present in those days to look after His cause and its friends, Mr. Wilson got word of the bully's intention while on his way to the church. The preacher before he reached his

appointment had taken the precaution to forcibly arm himself and, after securing the necessary weapon of defense, went on his way to the place of service. On his arrival at the church a friend of his, and one deeply loyal to the flag, informed Wilson that the man who had offered the threat was in the house and seated on the front bench, just in front of the pulpit.

On entering the pulpit, which was a box-like structure, reached by a number of steps, Wilson asked one of the class leaders to bring him a bowl of water, the congregation supposing it was brought for baptismal purposes. This done, he proceeded without any obvious trepidation at least with the preliminary exercises, the congregation singing, it may have been, "Am I a soldier of the cross?" or some other militant hymn, and the preacher offering prayer, holding one eye half open on the supposed antagonist all the time and not forgetting to ask the Almighty to bless the cause of freedom and the soldiers contending for it; and then, withdrawing from beneath his coat the gun he had secured, said: "I have been informed while on my way here to-day, and by a friend since I arrived, that there is a man in the house," and his gaze went straight down at the author of the insolence and insult, "who has threatened my safety and indeed my life in case I make any reference in my sermon or remarks to the soldiers of the Union, or to the cause they defend; and I wish to say further that, however great the danger to which I may be exposed, I can not and will not refrain from expressing my convictions, if I shall be so moved; and the least movement or motion I observe by any one to molest the hour or to assail my person, he will be shot on the spot," and thrusting the squirt-gun, which he had made from the branch of an elderberry bush, into the bowl of water and directing it at the man below, said, "He will get this," and away went the watery contents of the pop-gun at the bully below.

A local tradition has come down that the fellow who went to church that Sunday afternoon to assault and eject Mr. Wilson from the house of worship left the country shortly after the battle never to return.

Mr. Wilson went West shortly after the war closed, where he spent a number of years in faithful service for the Master, and some time in the practice of medicine, to which he had been admitted in earlier life. He returned to Ohio fifteen years ago and

settled in Ada, where he pursued his profession until disabled health forced him to retire. He did not live long after he quitted his medical practice. He died in the faith of the gospel.

Thomas H. Wilson, the brother of Amos, was a man to whom nature was very generous in the gifts and qualities bestowed. Neither he nor his brother had ever enjoyed the advantages of a literary education. As was the case with most Methodist preachers in the early days, their education, besides that which the country schools furnished, was gotten chiefly in the university of experience.

Their theological studies were pursued on horseback, and at the fireside of the pioneer settler, from a small number of books, and in contact with nature, so variously and charmingly expressed; and in these associations Thomas Wilson found great delight and gathered useful lessons. The birds taught him music and song, the flocks on the plain and hillside taught him innocency and docility; the opening spring, with her buds and bloom, her sunshine and glow, her fresh fragrance of flower and soil, spoke of the laws of expanding life; while summer and autumn, with their growing grain and ripening fruits, taught him of maturity and completeness. His strolls were often amid the shades of evening and the glories of morning, in the leafy wood and through the parted grasses, where deep retreats and quiet scenes lured him to thought and meditation.

From all these he drew lessons and pictures, hints and suggestions for sermon and discourse. His style of speech, therefore, was the teaching of nature, and his diction of that grace and beauty so rich in the landscape about him. He could hear and loved to listen to the undertones audible all around and responsive to a poetic imagination.

No surprise, then, that at times at least his pictures and words were as irresistible as the dew; no wonder either that when he preached, his heart, sensitive and vibrant with the breathings of the gentle Savior, strong men would weep and sober souls would smile!

Then, too, there was Joseph Wykes, with a nature unperturbed by cloud or storm; a man whom everybody loved to hear sing, for his voice was clear as note of bird and as melodious as seraph's song.

For long years, when attending the sessions of the Conference,

the brethren would turn instinctively to Joseph Wykes to start the hymn, and then in strains cadent and finely measured he would lead the singing, which, through its flow of melody and grace, would spread over all the Conference a sense of holy joy and heavenly rapture. He was a thoughtful and acceptable minister of the glorious gospel, and by his gentle manner and loving instruction in pulpit and the home he won friends by the hundreds, and at last left behind a legacy of service and sacrifice that has enriched the Church. When advanced to a ripe old age he passed away to the life where the spirits of just men made perfect will chant forever the praises of God.

Among the ministers active for a long time in the ministry of the Conference was Ambrose Hollington.

At times his power of eloquence was almost overpowering. The absorption of his theme and his obliviousness of his surroundings so accentuated his personality and so intensified his faculty of utterance as to cast a spell of alternating awe and emotion over his eager listeners.

And then, too, there was such independency of belief and doctrine with him, which, though at first somewhat startling, would lead up to positions and arguments unquestionably tenable and challenging contradiction.

Among the notable circuit riders and excellent presiding elders and, as well, practical preachers, Samuel L. Roberts is widely remembered and esteemed.

He was not learned in the sense of the schools, never given to intense study of literature, not a wide reader of books, but a man who did much thinking embracing general knowledge.

He was the honest, unassuming product of nature, spun out of common sense and from a hardy ancestry, and a child of God's grace.

He possessed a voice which at times was unduly loud and people heard him not only physically, but spiritually, and fled from their sins and turned to the Lord. His voice was often full of pathos, notwithstanding its stentorian power, and, under certain trains of thought and circumstances, characterized by a weirdness that greatly added to his success as a preacher. His evangelistic spirit and note gave him great influence and effectiveness in revivals, and many were those whom he turned to righteousness.

His memory is widely cherished for his brotherly and optimistic spirit, for his friendly hand was always outstretched to help and support his brethren and any others that were in need in the community.

If occasion called for it, he could wield a sharp sword and with its strokes of power cause the wicked to cry out.

His faculty of administering the affairs of the Church was above the ordinary, and during his terms as presiding elder it found large and approved illustration.

He was elected to the General Conference four sessions. He crowned his ministry by traveling a large circuit, where he found plenty to do and a sense of gratification that he could preach the gospel to the last. He died as he had lived, with his eye on the cross and his faith in God.

His widow, who gladly shared with him the toils and triumphs of a long and useful ministry, survives, living in the peace and comfort kind sons and daughters bestow.

One of the prominent and busy men of the Conference was Leroy A. Belt, who died when but seventy years of age, after giving a half-century to the Conference he helped to build.

His stature was above six feet, his avoirdupois some two hundred and sixty pounds; stalwart in frame, vigorous in health, and standing head and shoulders above his brethren like Saul of old.

His early ministry was spent on large and difficult circuits, where, in addition to preaching, visiting, holding revivals at all the societies of extensive charges, there were churches to erect; and it was no uncommon thing for him, in order to provide new communities with houses of worship, to handle shovel and wheelbarrow to bring sand and stone for foundation and structure. Monuments to his push, his energy, and his devotion to the Church mark many spots in country and town where he labored and served.

He served as presiding elder on the Toledo, the Delaware, the Findlay, and the Bellefontaine Districts.

During his incumbency of the Toledo District the Churches were multiplied, the societies strengthened, and the prominence and influence of the Church greatly increased. His administration of the work on the districts was marked by the same activity and energy which characterized him in whatever position he occupied. He was a strong and influential factor in bringing about the union

of the Ohio Wesleyan University and the Female College, and as financial agent of the university he gathered large sums for the increase of funds. His trusteeship of the university spread over a number of years and aided in the standing and prosperity of the institution.

He was prominently and officially connected with the Lakeside Camp Meeting Association, and one of the originators of the enterprise. In the taking over by purchase and control of the Ohio Northern University he occupied an important relation and performed a noble service. He was elected the first president of the college, and while in the office the Brown auditorium and other material improvements were added to the school. He was elected seven times a delegate to the General Conference, was a member of the Book Committee from 1884 to 1888, and a candidate for the position of Book Agent at several quadrenniums.

He lies in Oak Dale Cemetery, Delaware, Ohio, where others of his family are buried, awaiting the resurrection of the just.

Another name I call up, Joseph Ayers—tall and erect to the last, who as a member of the Conference contributed, by the generous talents he possessed, the long service he rendered, and the noble life he lived, large things to the growth of Methodism in Ohio. His preaching abilities were of a high order, developed and emphasized by patient study, wide reading, and practical piety. As a presiding elder he made a record of wise administration and evangelistic fervor. As counselor and Christian brother he exhibited prudence and showed affection.

The time God gave him to spend for the Church and in the furtherance of education, philanthropy, and religion was far more than that allotted to most men, being, when he said good-bye to loving friends, almost one hundred years old. He entered the New York Conference in 1830, and passed to his reward in 1903.

Others—as, for example, Gershom Lease—are worthy of unstinted praise. Lease gave almost fifty years to the Central Ohio Conference, entering the ministry in 1852 and dying in 1901.

His pastorates in the Conference were on circuits, in county seat towns, and for a year in Toledo. In the presiding eldership he showed fine executive ability, and on the Conference floor, in the direction and shaping of business, he evinced great wisdom and won encomiums from his brethren.

He was a man whom one must know in order to appreciate his talents and character. He gave himself to obligation and duty, unfurling no banner to the breeze to herald his coming, and carried no billboard to publish his purpose or to proclaim his abilities. He was a worker rightly dividing the truth and faithfully fulfilling his mission.

These delineations of the men named present a variety of talent and character, and they have been given not only to make merited mention of the persons described, but to indicate the wide range of personality God has called and the Church has employed to spread the gospel and to establish the Kingdom.

So long as society exhibits in nature and temperament such widely varying traits, so long will there be chosen men of differing individuality to reach the multitudes, no two of whom are alike.

REV. ELIAS D. WHITLOCK, D. D.

The Rev. Elias D. Whitlock was born in Montgomery County, Ohio, near Dayton, November 12, 1834, and died in Cleveland, Ohio, in St. Luke's Hospital, December 23, 1913. He had five brothers and one sister. Three brothers, like himself, became ministers of the Methodist Episcopal Church. Stephen H., who is still living, and John W. united with the Illinois Conference, and William F., so well and widely known as professor at the Ohio Wesleyan University and chairman of the Book Committee, entered the North Ohio Conference, and Elias D. joined the Central Ohio Conference in 1873. Each achieved distinction in his own Conference. Stephen H., William F., and Elias D. were each elected to the General Conference of 1900 and met as delegates in Chicago.

Dr. Whitlock served as pastor the following charges: Ansonia, DeGraff, Bellefontaine, William Street, Delaware; First Church, Findlay; St. Paul's, Toledo; Asbury, Delaware; First Church, Kenton; Bellefontaine a second term; Trinity, Lima; Defiance, and Fremont. As presiding elder he served on each of the following districts: Toledo, Bellefontaine, and Findlay.

On account of serious illness he asked to be placed on the list of retired ministers two years ago, at the close of his pastorate in Fremont, but, regaining his health, he served St. Paul's, Toledo, with great acceptability last summer, during the absence of the

pastor on a foreign tour. Since the last Conference session he served as pastor of Spring Street Church, Toledo, where he greatly endeared himself to the people and rallied them with a fine enthusiasm for a new church.

Dr. Whitlock received his college education at the Ohio Wesleyan University. While a student there the Civil War was on, and he enlisted in the army, and after completing his term of service, returned and graduated in 1866.

After graduation he entered the profession of teaching, and served as superintendent of the public schools in the following places: Urbana, Canal Dover, Barnesville, and St. Paris, from which place he entered the ministry.

While superintendent of the Urbana schools he was united in marriage with Miss Mallie L. Brand, daughter of Major Joseph C. Brand, of Urbana, Ohio. There were born to them four children—three sons, now grown to manhood, and a daughter, who died at the age of twelve. Two sons, William and Frank, reside in Cleveland, Ohio. The eldest son is the Honorable Brand Whitlock, former mayor of Toledo, but recently appointed by President Wilson as Minister to Belgium.

The Rev. Elias D. Whitlock, D. D., was a man of such physical appearance as to attract attention—tall, broad shouldered, sparely built, erect of figure, with a massive, finely shaped head and squarely set jaw, expressive of his strength of will and determination. His open, manly face; clear, strong voice, and commanding, dignified bearing made him a striking figure in any assembly. He was a manly man, a man among men, and he loved to be in the thick of things.

He was a man of rare intellectual gifts; a ready, logical, and forceful debater, with strong convictions and the courage to maintain them against all opposition. His rare talents showed best upon great occasions. When his great soul was deeply stirred he could mount up easily and gracefully to sublime heights of oratory and pour forth, in sermon or address, profound thoughts in most beautiful, polished, and chaste language, perfectly appropriate to the theme and the hour.

Dr. Whitlock was always recognized by his Conference as a safe and wise leader whom his brethren delighted to honor. The highest honors of the Conference were repeatedly bestowed upon

him. He was continuously kept in the Board of Trustees of the Ohio Wesleyan and Ohio Northern Universities, the Flower Hospital, and the Conference, and was always chosen as a member of the most important commissions and committees. Five times he was elected a delegate to the General Conference.

In all positions of trust and responsibility he discharged his duty with a high, noble, and unselfish purpose, seeking ever to further the best interests of the Kingdom.

Dr. Whitlock was chosen by the Conference and appointed by the bishop as editor and historian to prepare a history of the Central Ohio Conference. He had entered upon this difficult task with zeal and deep interest, and had, with the help of his associate, Dr. N. B. C. Love, collected much valuable data and had written many of the leading articles of this history before his sudden and unexpected death.

VII.

The Beginning of Missionary Movements.

Gone are the Fathers, gone to rest,
Their mighty work of faith is done,
Their conflicts past and glory won,
Green be their graves, their memories blest.
—T. C. Read.

Soon after Columbus discovered America the French caught from the Portuguese and Spaniards the spirit of discovery.

The English also became competitors for the gain and glory of new explorations. Verrezano, as early as 1524, landed in North Carolina and went northwest to Newfoundland.

Cartier started in where Verrezano left off and explored the St. Lawrence as far as where Montreal now stands, and went on into the wilds of Canada. Soon after Champlain founded Quebec, and in 1608 made it the capital of New France. Out from these points the French explored much of the Great Lakes region. There stood in their way no European colony. They had the vast area to themselves.

The Jesuit Fathers of France were inspired with the thought of capturing and holding the North American continent for their king and the conversion of the aborigines to the faith of the Roman Catholic Church. They were sincere in their endeavors, and penetrated the northern parts of what are now Maine and New York, and going westward, established a chain of missions along the shores of Lakes Erie and Michigan to the distant region of Lake Superior.

The glory of these discoveries and occupancy must be divided between Rome and France. All Europe heard of the wonderful evangelization of the savages. Wherever the French went the ardent Jesuit was sure to go.

The Huron tribe became a special object of missionary zeal. It occupied the region extending from the southern shores of Lake Erie to the ice zone of the North.

The Iroquois, the Wyandots, and other Indian tribes were the subjects of Jesuit teaching.

These Fathers were intensely loyal to the cause of Christ as they understood it, and true to the interests of the French king and government. On the other hand, they hated the English and Protestantism as intensely as they loved the French Government and the pope.

Among these Fathers were Druellettes, Jaques. Many of their missions did not continue, and the memory of them had almost perished with the Wyandots after a hundred and more years had passed, when John Stewart visited the Wyandots and found a few whose grandparents had been baptized and taught by these Fathers.

We give great credit to these early propagandists of Roman Christianity. In the wilds of New York and Pennsylvania, among the Iroquois, they underwent great hardships. They had the desire to Christianize, first as Marquette, Ryambault, Jolliett, and Bibeuf had, who at great sacrifice went farther north, west, and south.

They endured hunger, cold, and cruelty for the sake of the cause they represented. They raised the crucifix wherever they went; baptized candidates, taught pupils to use the rosary. Some of these Fathers were put to death, and others driven off.

The accounts of these and other Catholic enterprises are known as the "Jesuit Relations."

They were taught to hate the English and the Protestants. This is no reflection upon the Roman Catholic Church in America to-day, but a statement of the facts of history.

After these came the Protestant missionaries of the Moravians, the Episcopal and Presbyterian Churches. Following these came the Methodist itinerants.

During the colonial period Protestantism, excepting in Maryland, was planted and prospered. The emigrants were nearly all Protestants—English, German, Huguenot, Scotch, and Scotch-Irish.

The contests in the New World for supremacy by Spanish, French, English, and American in turn culminated in the establishment of Protestantism in numbers and influences, so that at the close of the American Revolution the Christianization of the new nation was the task of the Protestant Churches.

At the close of the Revolution the missionary spirit took hold of the older denominations.

The Methodists were a small people and engaged in evangelistic work among the whites and colored, but did nothing for the conversion of the Indians.

At this time there came to the new nation a spirit of toleration that had not existed everywhere in the Colonial States. All creeds and confessions came into full possession of civil and religious rights, and have so continued to this day.

In 1619 Virginia passed a law requiring the instruction of Indian children, but it had little observance.

In 1636 Plymouth Colony undertook preaching to the Indians and teaching their youth, and young men in Harvard received special training for Indian missionaries.

For many years these efforts continued in New England. We have all read of the missionary work of Rev. John Eliot in New England. The account is most interesting.

In other Colonies the Reformed Church and the Episcopal Church also engaged actively in this work.

David Brainerd did a great work, beginning in 1742, giving his life. He was assisted by Hawley, Forbes, Kirkland, and Spencer, who were strong and successful laborers among the "Six Nations;" but all this work declined because of the frequent massacring of the whites by the wild Indians and, in turn, the Indians by the no less cruel backwoodsmen.

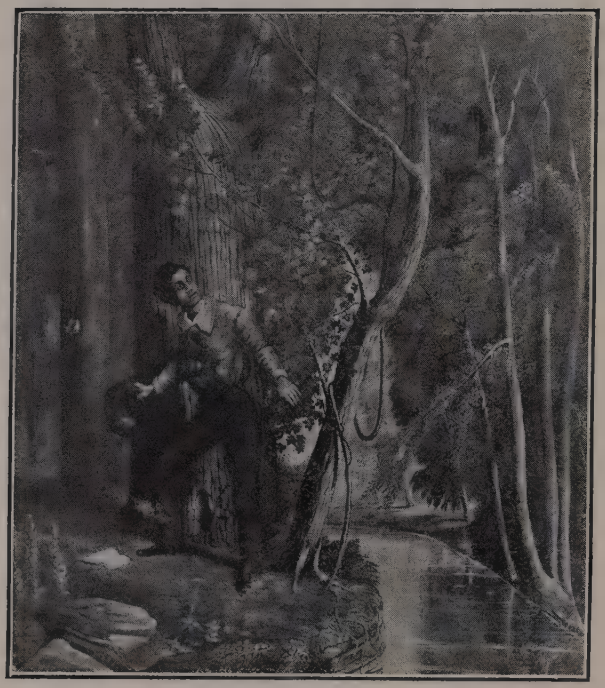
In was revived again after the Revolution, and the history of thirty to forty years after in the Central West and the Northwest shows that many bloody deeds were enacted by white and red. The Indians remaining in New York and other States submitted to the situation.

After the battle of our army under Harmar at Ft. Wayne, in 1791, and under St. Clair at Ft. Recovery, 1792, although both were defeated by the Indians under Little Turtle, and after they met with signal defeat by Wayne at Fallen Timbers, at the rapids of the Maumee, 1794, they were ready to end the war, and met in 1795 at Greenville and made a treaty of peace with the chieftains and tribes of these great outlying territories, which was well kept.

During this period some missionary work was done by the Moravians.

With the ending of the War of 1812-1815 with England, an era of lasting peace began and continued.

At that time there was no organization of missionary enterprises in behalf of the Indians. The awakening of the Churches by the Holy Spirit was followed by the calling of individuals.



JOHN STEWART LISTENING TO THE "VOICE" WHICH CALLED HIM TO PREACH TO THE WYANDOTS.
From a painting by Rev. N. B. C. Love, D. D.

The Methodist Episcopal Church was slow in seeing her duty to the Indians. The first movement of the Church was in 1818, in the city of New York, where a meeting was called in the home of Rev. Laban Clark. It elected officers, organizing a Home Missionary Society. Drs. Nathan Bangs, Freeborn Garrettson, and James Clark drew up a constitution and by-laws, which were adopted by the New York Preachers' Meeting.

Another public meeting was called for Forsythe Church early in April, 1819. Here the "Missionary Society of the Methodist

Episcopal Church" was organized: Bishop McKendree, president; Rev. Thomas Mason, secretary; Rev. Joshua Lord, treasurer.

The following year the General Conference endorsed and recommended the organization to the whole Church.

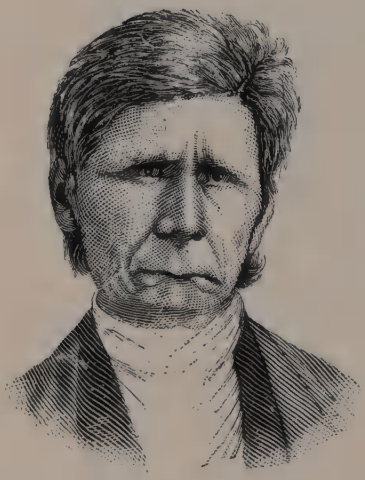
Of course, the remarkable success of *John Stewart* with the Wyandots, commencing in 1816, was reported and known through the Eastern papers of the day by the whole Church, and his success for three years in no small degree inspired the organization of this great society.

VIII.

John Stewart,

PIONEER MISSIONARY OF THE METHODIST EPISCOPAL CHURCH.

The Methodist Episcopal Church from its organization, in 1784, was missionary in its spirit. It made continuous efforts towards the conversion of the whites and blacks, but the red men of the



Squire Grey Eyes,
Chief among his people, and a local preacher.



"Between-the-Logs,"
An Indian Chief of the Wyandot tribe and a licensed preacher of the Methodist Episcopal Church.

forest were passed by. The Minutes of the Annual Conferences, at the beginning of the last century, reported in separate columns the numbers of whites and blacks in each society, but no figures for the Indians.

The Methodist Episcopal Church was aggressive in the older

States and passed into the Northwest Territory and the greater West and South. In the providence of God, John Stewart was the apostle to the heathen Wyandots and the founder of the first Methodist Episcopal mission among the heathen.

Before the advent of Stewart the most cruel and bloody practices obtained among the Wyandots. In this respect they were not different from the other Indian tribes of the Northwest. The burning of Colonel Crawford, when a prisoner, is evidence of this. Even the women and children participated in torturing him. We need not repeat the story here. The Wyandots were the leaders in this savage deed. Between-the-Logs, it is claimed, was a participant, and such were the people to whom Stewart carried the gospel of love and peace.

The Wyandots for a long period stood politically at the head of an Indian federation of tribes, and so were recognized by the United States Government in the treaties made with the Indians of the old Northwest Territory.

The names of chiefs of the Wyandot nation appear first and prominently in the treaty made at Greenville, in 1795, between the Government and the Indians, General Wayne acting for our Government.

While the itinerant bishops, Asbury and McKendree, and their worthy helpers were denied the honor of inaugurating the great missionary movement among the heathen, they are to be honored for their unselfishness in giving their co-operation and support to John Stewart, an humble mulatto layman, who had been converted through their preaching, and whom they recognized as having received the call of God.

John Stewart's parents were free colored people who resided in Powhattan County, Virginia. They were Baptists, and of good repute. John went to winter school while a boy at home, and was more favored in this than many Negro boys. In his early manhood he learned the dyer's trade and earned some money, but a highwayman robbed him of all. The fear of destitution worried him, for he felt that to be poor was to be in disgrace, and he purposed to commit suicide. Hesitating in this, he drank intoxicants to drown his sorrow, until a kind Christian friend persuaded him to desist and reform, and after repeated efforts he at last succeeded.

He listened to the preaching of the gospel by the Methodists and was converted. Finding no Baptist society convenient, he united with the Methodist Episcopal Church. Here he was at home. The prayer and class meeting were a delight to him, and all his prejudices against the Methodists gave way. He also prospered in business and saved some money. The grandfather of Bishop McCabe was his class leader and personal friend.

Stewart, as described to me (by two pioneers who knew him well), was a light mulatto, about five feet eight inches high, weighing about one hundred and forty pounds; well-formed, erect in carriage, easy and graceful in movement. His features were more European than African. He had a tenor voice, and was gifted in song.

He often went into the fields or forests to meditate, to study the Bible, and to pray. One Sabbath evening he was in the edge of the woods by the side of a rivulet that ran into the Ohio, when a voice from the sky seemed to say to him in audible tones, "Thou shalt go to the northwest and declare My counsel plainly." As he listened and looked, a peculiar halo appeared to fill the western sky. This summons was repeated. The first was the voice of a man, the second that of a woman. That he was honest in the thought of this calling there need be no doubt.

A deep impression was made on his astonished mind. He had no thought of preaching; he felt he would obey fully by teaching and exhorting, but when a friend told him he was called to preach he rebelled, feeling he was not prepared nor worthy. He resolved to go to Tennessee, but sickness came to him, and for awhile his life was despaired of, but finally recovering, the impression that it was his duty to go to the northwest was intensified.

The northwest, beyond a fringe of settlements, was a vast, illimitable wilderness, occupied by savage beasts and savage men. He resolved to go, not for gain, nor for fame, nor for pleasure, but to save souls from the bondage of heathen darkness. The risks were many, but he felt that an unseen hand was over him. Starting on his journey, he knew not whither he went any more than Abraham of old. His friends tried to persuade him not to go, and having started, those whom he met in the settlements also tried such persuasion, or laughed at his folly, but to no purpose. The red men of the forest, neglected by the Government and despised, feared,

and hated by the frontiersmen, were upon his mind; he believed they were dear to the heart of Jesus.

He went on, keeping towards the northwest, wading streams, camping alone at night, unarmed in the primeval forests, enduring hunger and many other hardships. After the severe toil of days the exposure of nights he came to the village of the Delawares, on the head-waters of the Sandusky River. The Indians extended to him the hospitality of their cabins. Here he held religious worship, singing, praying, and telling the story of the dying love of Jesus until late at night, when, retiring, he fell asleep, feeling that his mission was accomplished and that he would start on his homeward journey in a day or two. With the dawn of the morning, however, he awoke and heard an inward voice telling him to go farther. Having inquired the way, he started again on his pilgrimage.

The first afternoon he came to the cabin of a white family, and was refused admittance by the wife until the return of her husband. Upon the husband's arrival, while supper was preparing, Stewart sang some sweet songs, which charmed the backwoodsman and his family. He offered to hold services at night, and the boys were sent posthaste by the father to the few residents in the vicinity. Stewart had about a dozen in his congregation, to whom he expounded the gospel and sang Methodist hymns, to their great entertainment. The Divine Spirit was in the word and several were awakened and saved. Among the number was the daughter of the home in which he was entertained. He tarried for several days, holding services at night and forming a class.

In a few days he found himself in Upper Sandusky, an entire stranger, without an introduction to any one. He called at the home of William Walker, sub-Indian agent, who thought him a fugitive from slavery; but Stewart in a sincere, artless manner gave his history, including his Christian experience. Mr. Walker was convinced, and gave him words of encouragement, directing him to the cabin of Jonathan Pointer.

Pointer was a black man who had been stolen by the Wyandots when he was a child. He could converse fluently in both the English and Wyandot languages. Here was a providential helper in opening an "effectual door" to the divinely appointed missionary of the Methodist Episcopal Church.

Pointer was not favorably impressed with Stewart, and tried to dissuade him from his undertaking by telling him of the efforts of the Roman Catholic missionaries and their complete failure. He did not know that "the Kingdom of Heaven cometh not by observation." Indeed, Jonathan Pointer was as much a heathen as the Wyandots, and was at that time preparing to participate in an Indian dance and religious feast. Stewart wanted to accom-



Rev. James B. Finley Preaching to the Wyandot Indians at Upper Sandusky.
The black man, Jonathan Pointer, interpreting.

pany him, and Jonathan reluctantly consented. Stewart as a visitor sat in silence and witnessed the dance. When an interval of rest occurred, he asked the privilege of addressing them on the purpose of his visit, which, with their consent, he did, Jonathan interpreting and rather enjoying the notoriety it gave him.

Here was a scene worthy of the brush of the artist. The first heathen audience of hundreds of Indian warriors in war-paint and gaudy costumes listening to a messenger of the Methodist Episcopal Church; Jonathan, too, in paint and feathers, while a mild-mannered mulatto, told them the purpose of his visit. Here was Christian courage equal to that of Fr. Marquette or any of the old Jesuit Fathers of the Roman Catholic Church. In this Stewart evinced extraordinary courage and faith in the Heavenly Father.

At the conclusion of his address he invited all to shake hands

with him, and, on motion of Chief Bloody Eyes, all passed by in single file and did so. An appointment was made at Jonathan's cabin for the next evening, and by the light of the cabin fire Stewart preached his first sermon. This was late in November, 1816.

Stewart met the Wyandots daily, Jonathan interpreting and saying: "What Stewart says may be true. I do not know; I only translate fairly." Many were greatly interested, and a few awakened. The efforts of Stewart to secure the conversion of his interpreter were unceasing, and his reward soon came in an open confession on the part of Jonathan, who became a firm, outspoken believer. The soil of his jovial African heart was thin and did not bring forth perfect and matured fruit. He was naturally vain, and sometimes was given to drink; but God used him as one of "the foolish things of this world to confound the wise." He was demonstratively pious in Church.

The missionary met with opposition from the whites, who sold "fire-water" to the Indians. They maligned him, persecuted and tried to scare him away. They said "he was no minister, a fraud, a villain," and some of the leading chiefs became his enemies. Dark days had come. The muttering of a storm was heard, but nothing daunted, Stewart sang, prayed, and, going from cabin to cabin, found those who received him and his words gladly. The agent, William Walker, Jonathan, and a few other leaders were his friends. Indians prejudiced by Catholic teaching joined the opposition. His Bible, they said, "is not the true Bible;" but these questions being left to Mr. Walker, the decision was favorable to John Stewart. Walker said there was little difference between the Catholic and Protestant Bibles, one being a translation from the Latin, the other from the Greek and Hebrew, and both from the same original documents; and that any layman called of God had the divine right to preach and teach. Thus, through this layman and Government officer, Stewart was helped in his work.

The Wyandots were superstitious, believing in magic, witchcraft, religious dancing and feasting. These things Stewart opposed with Scripture and reason, and gave any who desired the opportunity to defend them. John Hicks, a chief, undertook this. "These things," he said, "are part of the religion of our forefathers, handed down from ancient times, and the Great Spirit was the

Author of them, and all nations have religions given them, the same being adapted to their needs."

Mononcue, then a heathen, endorsed what Hicks said. He also said, "The Bible is the white man's book, and Jesus the white man's Teacher; they were sent first to white men, why not to the Indians?"

Stewart said: "In the beginning Jesus commissioned His disciples, saying, 'Go ye into all the world and preach the gospel to every creature.' This is as much for you as for any others; we bring His gospel to you, and if you receive it you shall not be damned. The Bible is for all. Christ died for all, that all might be saved."

Stewart continued, and Mononcue, Hicks, and others were convicted and converted. Many others embraced the truth. These were among his first converts. Having never been Roman Catholics, their prejudices were easy to overcome.

Crowds came to Stewart's meetings nightly, and the work of revival increased. Many of the younger converts became, under the leadership of Stewart, good singers. Stewart's solo singing was a special attraction to the unbelievers. He always sang with the spirit and with the understanding also. While he was not demonstrative nor vociferous, he had the gift of persuasion and could logically impress the truth on other minds. He was not a scholar, but he had a good common school education, and upon this foundation, through his intercourse with books, nature, and God, he became an efficient workman. Several of his sermons found in print, although not fully reported, evince the fact that he had clear conceptions of theology, especially as relates to man as a sinner and a sinner to be saved by grace.

In February, 1817, Stewart felt that something more radical must be done in order to bring about the conversion of those who were under his instruction. Their convictions were more of the head than of the heart. He and those with him prayed daily for the outpouring of the Holy Spirit, and their prayer was granted. Revival power came upon these heathen, and there was deep and pungent conviction for sins, and real conversions. This work of grace aroused opposition.

The heathen party arranged for a "Thanksgiving Feast and Dance." It was for the whole Wyandot nation, and so Stewart

and his followers attended. Stewart went with misgivings; he simply sat and looked on. To his surprise, his converts joined in the dance, Mononcue with others. Stewart had protested against this, and he went away discouraged, resolving to leave them. He announced his purpose, and preached his farewell sermon the next Sunday from Acts 20: 30. This sermon was reported and printed by William Walker. Earnestly Stewart pleaded with the converts to avoid all heathen practices, and warned the heathen present, kindly but earnestly, to flee from the wrath to come.

He narrated his call to come to them and his labors with them, and told them they should see his face no more. There was general weeping, even the heathen joining in the lamentation. Stewart then addressed the chiefs and principal men, while silence reigned among the large audience assembled in the council house as he bade all good-bye.

On the suggestion of Mrs. Warpole, a collection was taken for Stewart, amounting to ten dollars. He left and returned to Marietta. A few remained faithful. Heathenism and drunkenness held full sway. Only twenty men of the Wyandot nation did not drink intoxicants. Although Stewart was away, his heart was with the Indians, and after only a few months, to the joy of the Christian Indians, he returned. During his absence he wrote an excellent pastoral letter to the little flock. Throughout his spirit and conduct evinced the unselfishness of his motives.

With his return came an increase of zeal and power, and increased success crowned his efforts. The work enlarged. It was more than Stewart was able to do. A prominent Methodist minister of another denomination than the Episcopal Methodists visited him and tried to have him change his relationship, but it was of no avail. He sent an account of "the Lord's doings" among the Wyandots to a session of the Ohio Annual Conference, and asked for a helper who could assist him in preaching and administration.

As nearly as can be ascertained, the names of the missionaries and the time are: John Stewart, 1816 to 1823; James Montgomery, 1819; Moses Henkle, 1820; J. B. Finley, 1821 to 1827—part of this time as presiding elder; Charles Elliot, 1822; Jacob Hooper, 1823; J. C. Brook, 1825; James Gilruth, 1826-27; Russel Bigelow served as junior missionary in 1827, and in 1828 was in charge of the mission and of the district as presiding elder, with Thomas

Thompson, junior missionary; B. Boydson, 1830; E. C. Gavitt, 1831; Thomas Simms, 1832; S. P. Shaw, 1835; S. M. Allen, 1837; James Wheeler, 1839-1843; Ralph Wilcox, 1843.



Rev. Russel Bigelow, Missionary.

The presiding elders from 1821 to 1843 were: Revs. James B. Finley, William Simmons, James McMahon, Russel Bigelow, S. R. Janes, H. O. Sheldon, John H. Power, Adam Poe, William Runnels, and H. M. Shaffer.

The teachers in the mission were: Miss Harriett Stubbs, Miss Margaret Hooper, Liberty Prentiss, Miss E. A. Gibbs, Lydia Barstow, Asbury Sabin; Jane Parker, matron and teacher of spinning, weaving, and domestic work; Mrs. Jane Riley, L. M. Pounds, and the missionaries' wives.

Stewart's interpreters were Jonathan Pointer, William Walker, Indian agent; Robert Armstrong, and Samuel Brown.



Margaret Hooper, The second female teacher that the Methodist Episcopal Church sent to teach the heathen.

Up to this time Stewart was an exhorter, his license being signed by Father McCabe, grandfather of Bishop Charles C. McCabe. The license was given while Stewart was in Marietta.

He now attended a quarterly meeting on Mad River Circuit. Bishop George was present and presided. "After a careful examination, John Stewart was licensed as a local preacher."

With money raised by Bishop McKendree, a tract of fifty-three acres of land on the east side of the Sandusky, near Harmen's Mill, was bought for Stewart. About this time Bishop McKendree, in feeble health, came to the mission on horseback, from Lancaster, Ohio, and was accompanied by J. B. Finley and D. J. Soul, Jr. The bishop was delighted to find "the Lord had a people among the Wyandots."

The money paid for the land was collected by Bishop McKendree at camp-meetings and Conferences. In this is not only an official recognition, but a memorial of the large-heartedness of this pioneer bishop.



The Rev James B. Finley, (At 43)—Missionary to the Wyandot Indians in 1822.

About 1820 Stewart married Polly, a mulatto girl. She was a devout Christian, and could read and write. With her he lived in his own cabin home, and with the help of his wife and friends, soon had enough from the virgin soil, with some money assistance from the Conference, to live in pioneer comfort.

Near the end of 1823, after a battle with consumption, the word spread among the Christians that Stewart was dying; a number of Christian chiefs and devout men and women were with him. Christmas and the New Year were at hand. Stewart calmly exhorted all—and told how the Lord sustained him, and gave his testimony to the power of Christ to save. Holding his wife's hand, he said to all, "O, be faithful," and died. In an humble grave on his land he was buried, and for twenty years thereafter no stone marked his resting-place.

But he was not forgotten. His grave was often visited, and the Indian youth were taught to place flowers on his grave each spring and summer time.



First Mission House Erected in Upper Sandusky in 1821.



Wyandot Mission Church, As It Was When Wyandot Indians Left it in 1843.



Wyandot Mission in Ruins, 1886.

In 1843 the Rev. James Wheeler, missionary, just before the Indians left for the West, had Stewart's remains taken up and reinterred at the southeast corner of the "old mission," and a freestone slab placed at his head with a suitable epitaph.

This church was erected in 1824, the money—$1,333.33—being donated by the Government through Hon. J. C. Calhoun, Secretary of War. Rev. J. B. Finley was the instigator in securing this,



WYANDOT MISSION, RESTORED IN 1889.
N. B. C. Love and H. W. Peters, Building Committee.

and he was made the custodian of the money pending its disposition in the erection of this church. The building later went into decay, and the gravestones were carried away piecemeal by relic hunters until, in 1886, all vestige of them was gone. A similar condition of affairs pertained with reference to the woodwork and the furnishings of the mission church.

In 1860 and '61, when these were in a fair state of preservation, the writer, then a young man in his first station, Upper Sandusky, made a chart and diagram of the church and cemetery, the location of the buried dead, with copies of the epitaphs on each tombstone, which he preserved. The work of restoration was done with money—$2,000—donated by the Missionary Society of the Methodist Episcopal Church, by order of the General Conference. The

writer, as chairman of the Restoration Committee, had the honor of using this money in erecting once again, out of its ruins, the first mission church of Episcopal Methodism, and the first Protestant mission church in the Northwest Territory. When Charles Elliott was missionary, a log building was erected, in which Stewart, Elliott, and others preached, and here Harriett Stubbs taught the children. It was a temporary log building and, so far as we know, was not used exclusively as a church, and was not dedicated.

During the session of the Central Ohio Annual Conference in September, 1889, the restored mission church was rededicated. There were several thousand more people present than could get into the house, so the services were held under the old oak trees which had sheltered the hundreds of Wyandots who had worshiped in the church.



Mother Solomon.

Dr. Adam C. Barnes, presiding elder, was chairman. Dr. P. P. Pope, grandson of Russel Bigelow, led in prayer. Addresses were delivered by Bishop J. F. Hurst, Hon. D. D. Hare, Dr. L. A. Belt, Gen. W. H. Gibson, a historical address by the writer, and reminiscences by Dr. E. C. Gavitt, only surviving missionary, and a hymn in Wyandot sung by "Mother Solomon," a member in her childhood of the first mission school. Many were present whose parents or grandparents had been connected in some way with the mission.

The name and work of John Stewart is perpetuated in this restored and really monumental church in the engraved marble tablet in its walls, the granite marking his grave, and in each mission Church and mission school of Episcopal Methodism throughout the world.

The good work inaugurated by this humble but excellent Christian character will never be forgotten, but as the ages come and go, and the heathen world is brought to Christ, his name shall be more remembered and honored. All admit that his success among the Wyandots led to the organization of the Missionary Society of the Methodist Episcopal Church, in 1819. And was not the mission school at Upper Sandusky the genesis of the Woman's Foreign

Missionary work? If so, then all honor to Harriett Stubbs and Jane Parker and their worthy successors!

Let the name of Stewart be placed in the list of the world's benefactors. May his sublime faith, clear conviction of the divine presence, enthusiasm, endurance, patience, and unselfishness awaken in the hearts of each reader of these pages the spirit of emulation!

IX.

Woman's Foreign Missionary Society

OF CENTRAL OHIO CONFERENCE.

By Mrs. E. D. Whitlock.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church was organized in Boston in the spring of 1869. Immediately thereafter efforts were put forth throughout the Church to organize auxiliaries in the Annual Conferences. The first of these in Ohio was at St. Clairsville, and organized July 30th of the same year by Miss Isabella Thoburn, then under appointment as the first woman missionary to India. Then followed St. Paul's, Delaware; Wheeling, W. Va.; Mt. Auburn, Cincinnati; Bellaire, and in November, through the efforts of Mrs. A. S. Clason, an organization at William Street, Delaware, was effected, thus becoming the first auxiliary of the Cincinnati Branch, though not until April, 1870, was the society districted or divided into branches.



Mrs. Mallie L. Whitlock.

From Mrs. Dr. L. D. McCabe I have the following account of an epochal meeting in the history of the society which, perhaps, has never before been recorded: "A Methodist Ministers' Convention of Ohio, in the early seventies, was held in Delaware, in William Street Church, and was notable because of William Street Auxiliary. This auxiliary had all the alertness novelty inspires,

therefore it seized every opportunity to advance the cause. This convention was our open door. We asked the crowded convention for a little time. They gave us the hour from 6.30 to 7.30 P. M. Some of the brethren said, 'Go ahead, sisters, and we will stand by you.' We expected to walk into an empty house while the ministers tarried over a restful cup of tea.

"Our society insisted, commanded, that I should preside, while I had no other thought but that Dr. Mather, always our sympathetic helper and pastor, would of course take charge of the meeting.

"When I arrived early I found a good audience already. The house filled rapidly—I believe every preacher must have come. Soon in gallery and floor of old William Street Church there was no standing room. How Mrs. Clason, who came later, reached the platform through the crowd, I do not recall. She read some strong resolutions which had been very carefully prepared by the society.

"Every item of the meeting was thoroughly wrought out, therefore there was not a moment's delay. Some one spoke briefly, but Bishops Peck and Wiley were the principal speakers. I never heard either of them do so well. There seemed in their speeches, as was said of Mirabeau on a crucial occasion, 'such a power of life it must lift the roof.' Bishop Peck, who had lost a daughter—a missionary to India—with all his weight moved like a bird over the platform, speaking with marvelous eloquence and power. Both he and Wiley had the inspiration of seers. God was with us. One could feel the Spirit like a luminous cloud filling the church. One other such meeting I knew, in just such a doubting, almost desponding atmosphere, where God made Himself known as accepting the work. It was a meeting in Ohio Wesleyan University during the great temperance crusade of 1874. The preachers were greatly moved—shouted, rejoiced. It was pronounced by them, 'The gem of the convention.' Truly God gave us an unmistakable sign of His acceptance of the Woman's Foreign Missionary Society."

Early in the spring of 1870 Mrs. Parker, of missionary fame, was sent out from Boston to organize the Cincinnati Branch. In the face of open opposition on the part of some, but with undaunted courage and faith by others, this was done at Trinity Church, Cincinnati, April 6th, and a noble history has followed. The territory comprised Ohio, West Virginia, and Kentucky, with headquarters

in Cincinnati. Tennessee was added to the Branch in 1883. The first work assumed was the support of Miss Thoburn and her work in Lucknow, India; a share in the Bareilly Orphanage, and support of day schools in Naini Tal, requiring $1,800 in all. The first annual report showed this obligation fully met and $1,000 in the treasury.

Mrs. B. R. Cowen, in her history of the Cincinnati Branch, Woman's Foreign Missionary Society, says, "During the second year the number of auxiliaries increased to 205, and the groundwork of the missionary structure that has contributed so much to the salvation of the world was thoroughly laid." The receipts for the second year amounted to $8,423.

Mrs. Cowen was the first corresponding secretary. At the annual meeting of April, 1872, because of her removal from the territory of the Branch, Mrs. R. R. Meredith was chosen to take her place. Five assistant corresponding secretaries were also elected, the Branch having been divided into five districts—Northern Ohio, Central Ohio, Southern Ohio, West Virginia, and Kentucky. Mrs. A. S. Clason was chosen to fill the place for Central Ohio.

At this meeting, to better facilitate the work throughout the Conferences, the office of district secretary was created, and provision made for a secretary for each presiding elder's district of the several Conferences. The following women were among the early incumbents of this office for the Central Ohio Conference:

Mrs. Dr. Richard Adams	1874-5	Bellefontaine District.
Mrs. Mary R. Haynes	1874-5	Delaware District.
Mrs. Rev. Wm. Jones	1874-5	Findlay District.
Mrs. Rev. Jos. Wykes	1874-5	Kenton District.
Mrs. S. B. Duvall	1874-5	Lima District.
Mrs. J. W. Hiett Mrs. R. S. Barter	1872	Toledo District.

In the year 1884, during the session of the Central Ohio Conference at Defiance, the Kenton District was merged into other districts of the Conference, and Defiance District was formed. That our work might conform to that of the Conference, the same change was made in the Woman's Foreign Missionary Society of the Conference, and Miss Nettie Kelly was chosen secretary of the Defiance District for 1884-5.

Under the direction of these district secretaries the work of organizing auxiliary societies was energetically pursued until, in many of the principal charges, local societies were formed. The arrangement met with general favor, and the work assumed greater magnitude. District conventions were held, where plans were discussed for further advancement of the work, and it was soon manifest that no mistake had been made in creating the office of district secretary.

Other secretaries who have served in these several districts are: Miss Mattie Humphrey, Mrs. Dr. C. R. Havighurst, Mesdames Alfred Butler, Harry Grey, Bellefontaine District; Miss Hardy, Mrs. Nettie Fawver, Defiance District; Mesdames W. O. Semans and A. M. Wylie, Delaware District; Mesdames Thomas N. Barkdull, P. C. Dukes, LeClare Dukes, Findlay District; Mesdames Harnly, Walter Leatherman, Mortimer Gascoign, Miss Luella Hall, Mrs. Dr. T. H. Campbell, Lima District; Mrs. Dr. W. G. Waters, Mesdames E. D. Whitlock and Mary Jaquett, Toledo District.

The secretaries for these several districts for the year immediately preceding the merging of the Central Ohio and the Cincinnati Conferences were: Bellefontaine District, Mrs. O. L. McLaughlin; Defiance District, Mrs. Sidney Thompson; Delaware District, Mrs. C. F. Enyart; Findlay District, Mrs. A. E. Smith; Lima District, Mrs. C. V. Stevens; Toledo District, Mrs. C. R. Davenport.

At the annual meeting of April 8, 1875, it was decided, on motion of Mrs. Ingham, of Cleveland, that "the Cincinnati Branch be arranged with reference to Conference boundaries, rather than in the present geographical division, and that a secretary be appointed for each Conference or fraction of a Conference included in Branch limits." Also, "that the name of assistant corresponding secretary be changed to Conference secretary," and Mrs. Clason, who had filled the position of assistant corresponding secretary for three years, was elected Conference secretary of the Central Ohio Conference. The following year (1876), at the annual Branch meeting, Mrs. P. S. Donelson was elected Conference secretary. She asked to be relieved from the work at the meeting held in Hillsboro in 1881, and Mrs. Clason was re-elected to the office, serving in this capacity for eleven consecutive years.

Mrs. Clason gave fifteen official years in all to the society—

three as secretary of the Central Ohio division of the Branch, and twelve as Conference secretary of the Central Ohio Conference. These years of service were characterized by devotion, faithfulness in the performance of duty, high order of workmanship, liberality, and success. She gave up the work, not from choice, but because home obligations demanded her time. After years of rest from active work, though with unabated interest in the cause, Mrs. Clason went home to her reward, a loved and honored woman.

Upon the resignation of Mrs. Clason, Mrs. E. D. Whitlock was chosen to the office, serving until 1896, when, on account of ill-health, she reluctantly relinquished the work, and Mrs. W. O. Semans was elected to the place.

During Mrs. Semans's term of office the work of the society made steady advance, being strengthened each year numerically and financially, and when, in 1906, after ten years of faithful service, she had to give up the charge, it was to the great regret of all. Like Mrs. Clason, after a few years of rest she was called to a higher service above, and will be remembered here by a multitude of friends.

Mrs. P. C. Dukes, of Findlay, succeeded Mrs. Semans, and has given seven years of efficient service.

For thirty-five years in the history of the Branch the Conference secretary served also as Conference treasurer. But the burden became too heavy for one, and in 1910 the office of Conference treasurer was created, and Mrs. LeClare Dukes, of Findlay, was elected to the place, faithfully discharging the duties of the office for two years, when she was succeeded by Mrs. C. F. Latchow, also of Findlay.

Early in the history of the society the young womanhood of the Church became interested, and also the children. At the meeting of the General Executive Committee held in Columbus in the spring of 1880 action was taken providing for the Young Woman's Society, and also for Children's Bands, although prior to this several young women's societies had existed—one at Monnett Hall, Delaware, and one at Wesleyan College, Cincinnati. These, however, were organized as auxiliaries and not as provided for later in the constitution of the Young Woman's Society. There were also a number of Children's Bands before being voted as such. One of these came within my recollection. Under the supervision of

Mrs. Dr. McCabe, two little girls at William Street, Delaware—Kitty McCabe and Mary Semans—"organized," calling themselves the "Kitty-Mary Society." They were enthusiastic in their work, holding formal monthly meetings, carrying out regular programs, and reading such literature as "The Life of Mrs. Ann Judson."

They sent their mite each quarter, along with that of the great host of older folk, receiving encomiums of admiration and praise. These girls in later years have filled parsonage homes with great honor, Kitty McCabe as the wife of Dr. A. M. Courtenay, of the Ohio Conference, and Mary Semans in an Episcopal rectory, as the wife of Dr. Philip Phillips, Jr. No doubt they have reaped abundant fruit from the good seed so early sown.

Under the supervision of Mrs. C. R. Havighurst, the work of the young people of the Conference made steady advance. Mrs. Havighurst was the first elected Conference superintendent of this work, and served from 1908 to 1911, when she was elected to the Branch secretaryship of Children's Work.

Mrs. F. W. Stanton was then made secretary of Young People's Work, and for two years energetically and efficiently looked after its interests, when, by reason of her husband's ill-health, necessitating a change of climate, she went to the far West, and another took her place.

The literature of the society has been a large factor in the advancement of the work. The *Woman's Missionary Friend*—in the early history of the society called *The Heathen Woman's Friend*—is co-existent with the society, and has been self-supporting from its beginning. The *Junior Missionary Friend* has done for the children what the *Woman's Missionary Friend* has done for the women.

Such text-books as "Via Christi," "China's New Day," "The Young China Hunters" (by Dr. Bean), "Christ the Light of the World" (by Robert Speer), with other good works, have served to disseminate missionary information and to stimulate to action the women of the Church.

The Thank-offering each year has been devoted to some special object in the foreign field—some memorial building, school, or college most needing help.

In the brief space allotted for this brief history it will be impossible to record all that has been accomplished by the Woman's

Foreign Missionary Society of the Central Ohio Conference through all these years of missionary activity. The greatest compliment to the work is the steady, even-going advance it has made and the great results which have crowned efficient labors.

By reference to the Cincinnati Branch Annual of 1911-12, we find the Conference supporting thirty-four Bible women, seventy-five scholarships, three evangelistic teachers, two nurses in training, and one hospital bed. It is contributing toward the itineraries of missionaries, towards day schools, village schools, training schools, taxes and rent. It is supporting five missionaries in the field, Bellefontaine District paying the salary of Miss Lulu Frey, Seoul, Korea; Defiance District, that of Dr. Emma Ernsberger, Seoul, Korea; Findlay District, Miss Luella Anderson, Kuala Lampur, Malaysia; Lima District, Miss Mariana Young, Nagasaki, Japan, and Toledo District, that of Dr. Loal Hoffman, North India.

Thirteen missionaries have gone to the field from this Conference. Of these missionaries Mrs. R. L. Thomas, the present Branch secretary, writes: "Central Ohio Conference has some very fine workers in the field, among whom is Mariana Young, principal of our great college at Nagasaki, Japan. Luella Anderson, who began and developed the wonderful music department of our Kuala Lampur school, is another of our good missionaries. Miss Grace Davis is at the head of the high school in Lucknow, India, and is doing fine work there. Miss Elizabeth Rexroth was appointed to the school work in Lucknow, and Miss Grace McClurg to Hinghua, China, in 1912."

Of Dr. Julia Donahue, Mrs. Thomas says: "Miss Donahue did magnificent work. She was in Foochow during the awful plague, and broke down the second year. She worked day after day in that awful time, and won the love of all by her self-sacrificing life. She was not able to return to the field, and is practicing medicine in Burlington, Iowa."

Dr. Edwards, of Toledo, was another good missionary of the Central Ohio Conference. She organized and established the Training School for Nurses at our Seoul Hospital, and did a wonderful work. The first graduating class was under her supervision. In 1908, at the end of her first term of service, she was married to the Rev. Wm. Butler Harrison, of the Presbyterian mission in Korea.

Dr. Mary L. Dutton, of Lima, has also gone out within the last five years, and is at Basim, India. She found the people much interested in the prospect of having a lady physician amongst them, and the work is opening up marvelously.

Dr. Musser, the district superintendent, writes, "From the day it became known that a lady doctor was to come, the poor, secluded women of all castes, but mostly the high-caste Purdah ladies, have been eagerly watching and sending for Mrs. Dutton."

Another of the good missionaries of Central Ohio Conference is Dr. Mary Ketring. After having felt a call to service in the foreign mission field from her earliest recollection, she was appointed to the Girls' Boarding School in Peking, China, early in February, 1888. Resigning her position in the public schools in Napoleon, Ohio, she left almost immediately for the field, in company with Rev. H. H. Lowry, D. D., and his wife, who were returning from furlough. This school is the historic one founded by Miss Mary Q. Porter and her colleague, Miss Maria Brown, now known as the Mary Porter Gamewell School, in charge of Mrs. Charlotte M. Jewell. Miss Ketring labored there for four years, then was appointed to the principalship of the Woman's Training School in Tsunhua, one hundred miles east of Peking. She did also the city evangelistic work, and superintended the evangelistic work on three districts, traveling in a cart drawn by a mule, instead of going by train. These itinerating trips lasted from one to four or even six weeks, many of the visits being to villages and towns which had never before been visited by a white woman. On these trips she never saw a white face or spoke a word of English. The work was a blessed one and the Holy Spirit wrought great things. After nearly two years of this work, she came home on furlough. Her health not improving sufficiently to return to the field at the usual time, she took up the study of medicine, having faith that by the time the course was completed she would be able to return to the field, and according to her faith it was unto her. But the hospitals in North China being at that time supplied with women physicians, she was sent to Chungking, West China, to open a medical work and build a hospital for women and children, the funds for the land and building having been given by Mrs. Wm. A. Gamble, of Cincinnati, Ohio, for a memorial to her husband. In 1899, having obtained her diploma from the

Woman's Medical College of the New York Institute for Women and Children in New York City, and having done some important post-graduate work, she left for Chungking, two thousand miles inland. The hospital was begun at once. Dr. Ketring's previous knowledge of the language at Peking enabled her to at once open medical work in a ward and dispensary kindly offered her by the General Board Hospital. A successful operation upon an enormous tumor, and another, restoring sight to an influential old lady after years of total blindness from cataract, gave the people an almost superstitious confidence in foreign women physicians. At the time of the Boxer troubles all missionaries were ordered by the United States Government to go to Shanghai for safety. While away from her work, the doctor was called to America to her mother's assistance. But in 1905 the way opened for her return to Chungking, and she went with great rejoicing to her beloved work. She found the hospital, which had seemed a large building in the beginning, filled to overflowing and patients being turned away for want of room, with a daily attendance of from fifty to one hundred and twenty-five at the dispensary. The lame, the halt, the blind, the suffering gather from far and near, and a constant stream of healing of body, mind, and spirit flows forth from the hospital court. After five years and doing almost an incredible amount of work, the doctor's health made another furlough necessary, and she is now at home, praying for the time when her return will be possible.

The Bellefontaine Church esteems it a rare privilege to have sent two missionaries to the field, Dr. Belle J. Allen and Miss Lulu Frey. Both of these young women came to Bellefontaine in their childhood days, and both received their early education from the public schools at that city. Both are graduates of the Ohio Wesleyan University, Miss Allen of the class of 1883 and Miss Frey of 1892. Both were members of the Bellefontaine Methodist Episcopal Church and were among the most faithful of the flock. Each heard and heeded the call of the Spirit to the missionary field.

Miss Allen graduated from the Chicago Training School in 1888. The same year she was accepted by the Woman's Foreign Missionary Society and sent by the Cincinnati Branch to Japan, where she served ten years in educational and evangelistic work, being stationed at Fukuoka, Nagasaki, Tokyo, Gonezawa, and Sendai. In 1898 she met with a very serious accident in Yokohama

Harbor, which necessitated her return to America a few months later. This was her first furlough in ten years. While endeavoring to regain her health she took a medical course, graduating from the Boston University School of Medicine in 1904. She served as interne in a hospital in Boston one year, and took a post-graduate medical course in Vienna. She fondly hoped all this time to return to her loved Japan for work, when able to take it up. But the Mrs. William Butler Memorial Hospital being made possible through the gifts of friends, she was sent by the New England Branch to Baroda, where she took charge of the construction of this building and organized a most important work which, in its ministry to women and children, reached from villages of the outcasts to the palace.

Miss Frey, after finishing her work at Delaware, took a special course at the Moody Institute, graduating from there in 1893. Immediately following she was accepted by the Woman's Foreign Missionary Society and sent by the Cincinnati Branch to Korea, where she has served the Scout Girls' School continuously from that time to the present, with the exception of three furloughs—one in 1899, one in 1905-1906, and, following a critical major operation in the Seoul Hospital in 1912, she was given a year's rest at home.

Miss Frey has worked with an end in view and now, with her co-laborers, after twenty years of faithful service, reports "our plans approaching realization."

The work of the Woman's Foreign Missionary Society of the Central Ohio Conference has stood the test and bears the approval of the whole Church. And, like the rainbow, which gives promise of a fair to-morrow, the uniting of the forces of the Central Ohio and the Cincinnati Conferences into the West Ohio Conference bespeaks a triumphant future in the great work of the evangelization of the world.

X.

Woman's Home Missionary Society

OF THE CENTRAL OHIO CONFERENCE.

By Mrs. Delia L. Williams.

The Woman's Home Missionary Society of the Methodist Episcopal Church was organized in Cincinnati, in June, 1880, by the adoption of a constitution and by-laws providing that the general organization should consist of co-operating Annual Conference Home Missionary organizations in the Annual Conferences of the Church. Each Conference Society was to have its own officers and methods of work as far as consistent with the general interests of the whole. All these Conference organizations were to report to the General Board of Managers, consisting of a Board of Trustees and two representatives from each Conference.



Mrs. Delia Lathrop Williams.

All moneys raised for Home Missionary purposes were to be passed to the treasurer of the society, elected by this Board of Managers, which Board was also charged with the duty of appropriating and expending the funds.

The Central Ohio Conference was one of the first to be organized under this constitution. A tentative organization was made at Lakeside, Ohio, in the summer of 1881, and the organization was completed during the session of the Annual Conference held at Marion, Ohio, the following September.

Mrs. Leroy A. Belt was the first president, Mrs. F. V. Chapman was the first recording secretary, and Mrs. W. G. Williams the first corresponding secretary and treasurer. Among the earliest charges organized in the Conference for Home Missionary work were Fremont, Bowling Green, Defiance, Marion, and William Street, Delaware.

The following are the names of the women who have served the Conference society in the offices indicated from its organization, August, 1881, until its union with that of the Cincinnati Conference at Xenia, Ohio, June 23, 1913, when the united societies took the name of "The West Ohio Conference Woman's Home Missionary Society of the Methodist Episcopal Church:"

Presidents—Mrs. L. A. Belt, Mrs. D. R. Cook, Mrs. Samuel Miller, Mrs. M. E. Case, Mrs. Ed Squire, Mrs. W. H. Scoles, Mrs. W. W. Winter, Mrs. W. H. C. Goode.

Corresponding Secretaries—Mrs. W. G. Williams, Mrs. Ed. Squire, Mrs. M. H. Davis, Mrs. D. M. Bailey.

Treasurers—Mrs. W. G. Williams, Mrs. J. M. Avann, Mrs. D. G. Strong, Mrs. Daniel Stecker, Mrs. W. H. C. Goode, Mrs. Frank J. Halliday, Mrs. John H. Freeman.

FINANCES.

The Central Ohio Conference has been, from its organization to the present, one of the most reliable Conferences financially of the Woman's Home Missionary Society. It has had the self-denying and enthusiastic support of a strong body of intelligent women, and the unreserved co-operation of the pastors and their wives. Many of the latter have been its most intelligent, consecrated, and valued officers.

The accompanying table will indicate its growth in membership and contributions in ten-year periods:

	Auxiliary.	Young People.	Children.	Contributions.
1882-1892	1,113	145	320	$18,286 79
1892-1902	2,260	198	412	32,694 44
1902-1912	3,739	940	711	84,248 22
1912-1913 (one year)....	3,805	1,007	868	10,050 00

Early in the history of the society a provision was made for district associations, and very soon thereafter the six districts of

the Conference were organized with the appropriate officers. These associations have grown in importance as a community link between the auxiliary society in each pastoral charge and Conference organization. The districts now number members as follows, and each paid the amount affixed for the year 1912-1913:

District.	Members.	Amount.
Bellefontaine	555	$1,355 60
Defiance	358	696 76
Delaware	989	2,110 45
Findlay	625	1,552 07
Lima	713	1,410 27
Toledo	565	1,439 50
Conference collections		114 82
	3,805	$8,679 47

SPECIAL GIFTS.

As the years have passed the Conference Woman's Home Missionary Society has been generously remembered by a large number of donors. Some of these gifts have been made to enterprises in special localities, and the Conference society has come to feel a deep interest in these enterprises.

As early as 1883 Mrs. Judge J. D. Cory, of Findlay, Ohio, gave $500, to which she added subsequent gifts, to build a chapel at Mt. Pleasant, Utah. This was called Thompson Chapel, for Mrs. Cory's sister, Mrs. Abram Thompson, of Delaware, Ohio.

In 1884 Mrs. L. B. Gurley, of Delaware, Ohio, gave $500 for the building of a teachers' home at Moroni, Utah, which was called Gurley Teachers' Home.

Mrs. Lizzie A. Copp, of Richwood, Ohio, has generously remembered the society by annuity gifts. These have amounted to $3,000. They have been made in favor of the Spanish-American and Alaskan work of the society.

Mrs. Elizabeth Ritter, of Napoleon, Ohio, gave the first $1,000, in September, 1886, for the building at Athens, Tennessee, of the Elizabeth Ritter Home for White Girls, and for this gift she has the honor of its name. In 1899 a bequest to the same school was received from Mrs. Ann E. Jones, of Delaware, Ohio, given in memory of her son, John Wesley Jones, which netted $1,047.

In 1906 Mrs. Lucinda Frazer Horr, of Sidney, Ohio, made a gift of $6,500, other members of the family adding enough to make the sum nearly $7,000. This sum was used in building a fine annex to the Home, almost doubling its capacity. For this gift the new building took the name of Caroline C. Frazer Hall, in memory of Mrs. Horr's mother. Later still, Miss Emma Strayer, of DeGraff, Ohio, made a gift of $1,000 in memory of her mother, and a large number of smaller gifts, from $50 to $100, have been contributed to this Home by members of the Central Ohio Conference. Mrs. F. V. Chapman, of Toledo, Ohio, was its superintendent from its beginning, September, 1891, till October, 1911, when she was suddenly called to her reward. For many years previous to her death the Conference honored itself and her by paying her salary. Elizabeth Ritter Home has been one of the most influential and honored of the Home schools of the Woman's Home Missionary Society, and is especially endeared to the women of the Central Ohio Conference.

Another Home in which the Conference has had a special interest is the King Home for colored girls at Marshall, Texas. This Home, affiliated with Wiley University, under the care of the Freedmen's Aid Society, was named for the gift by bequest of Mrs. Jane King, of Norton, Ohio, which netted the society $2,285. This is one of our largest colored Home schools in the South, and has deserved the care and contributions of the Conference.

OFFICIAL RECOGNITION.

The Central Ohio Conference Woman's Home Missionary Society has been especially honored with official recognition upon the Board of Management. The first president of the society was Mrs. R. B. Hayes, who served from the organization till October, 1899. Mrs. J. W. Mendenhall, of Delaware, Ohio, was the general treasurer from 1894, for two years, and was succeeded by Mrs. W. G. Williams, of Delaware, in 1896. She served until 1899, when she became general corresponding secretary, which office she now holds. Mrs. Lewis M. Albright, of Delaware, became a member of the Board of Trustees in 1895, which position she still holds. She has also been since 1889 secretary of one of the most important bureaus of the society.

Mrs. L. D. McCabe, of Delaware, was chosen in 1883 as the first editor of the organ of the society, *Woman's Home Missions,* which office she held until her resignation in 1901. Mrs. Abram Thompson, of Delaware, was her associate as publisher, and upon her resignation she was succeeded by Mary Belle Evans, also of Delaware, who still serves as publisher.

Mrs. E. Y. King, of Richwood Ohio, was made by the Board of Managers in October, 1908, secretary of the Bureau of Supplies, which place she still holds.

These favors have been somewhat due to the proximity of the Central Ohio Conference to Cincinnati, the headquarters of the Society.

After thirty-two years of harmonious co-operation, the Conference Woman's Home Missionary Society became a component part of a larger and more effective Conference society, with all the women of the Conference determined that their end of the widely extended scales should show no light weight of service or self-sacrifice. They joyfully accepted their share of the new responsibilities, and humbly but confidently joined ranks with the women of the Cincinnati Conference to help to bring in a reign of righteousness all over the earth.

XI.

Benevolent and Philanthropic Interests.

At the time the Central Ohio Conference was organized there were no extensive missionary societies. The Church had scarcely any great dream of world-wide missions, no luring visions of far-away lands.

Mission territory was confined chiefly to the home field, and that, too, at a time in the history of the country when the floods of immigration were not pouring in upon our shores every year as they are at present. As the country in the Middle West, and later, farther on towards the setting sun, began to fill up with emigrants from the Eastern States, and to increase with the sons and daughters of established homes and communities, there arose the necessity for extending Christian sympathy and help to those who had not been reached by the agencies of the gospel, so that very much of the effort put forth and the money given for missionary endeavor was directed towards settlements and neighborhoods among which the itinerant had not appeared and the Church had not been planted.

The Parent Board of Foreign Missions, as it was then called, was the chief and almost the only organization or agency for the collection and distribution of money for the spread of the gospel and the extension of the Church.

The word "foreign" was really a misnomer, for the missions formed and the fields to be cultivated apart from the population were chiefly those known as Indian missions.

The Central Ohio Conference of 1857 reported between $3,500 and $4,000 for missionary work, and this sum was applied chiefly to objects within the Conference itself—in aid of individual Churches and among the Indians within its borders.

Methodism threescore years ago was necessarily rural in the fields cultivated and in the work it did. The call of Home Missions had not been raised; and, indeed, in the sense in which the phrase is used to-day, there were no conditions to evoke it.

The State of Ohio in the year 1856 contained a population a little below 2,000,000; to-day the population is considerably above 4,000,000.

The largest city in the State at that time was Cincinnati, with a population of 110,000; the next was Cleveland, with a population of about 70,000; then came Columbus, having about 25,000; then Toledo, numbering about 15,000, and Dayton, with a population of 15,000.

The population of Cincinnati to-day is 360,000; of Cleveland, 650,000, Columbus, 200,000; Toledo, 200,000; Dayton, 100,000; while throughout the State there are numerous towns and smaller cities ranging in population from 5,000 to 60,000 and over.

The Conference during the history it has been making has not been unheedful of the larger demands made upon the Church by the multitudes at home and the millions across the seas; and, true to the spirit of Methodism to accept immediately and aggressively any new and larger opportunity and wider door for the exercise of her experience and energies, the Conference has heard the call and caught the inspiration coming up from the promiscuous classes to share in the blessed work of carrying the gospel to the unchristianized masses not only in the cities of our country, but to the nations far away.

The record the Conference has made in missionary benevolences, while by no means all it might have been, is worthy at least of general mention. In some considerable degree, if not in the way of initiative, much of the thought and spirit now active in the cause of missions is due to two members of the Central Ohio Conference, who in the early years of its history gave study and consideration not only to the subject itself, but to plans and methods whereby missions at home and abroad might result more notably in the extension of God's Kingdom. These men were Bishop Harris and the Rev. Thomas Parker.

In Conference gatherings and in pulpit discourse Thomas Parker was effectively heard on the subject of missionary propaganda, and while he did not live to see his ideals realized, he was able so to arouse the thought of the Church on the stupendous work of reaching all races with the gospel as to leave behind him a train of teaching and impression that to-day are making their force felt in the evangelization of the world. Dr. Harris, while a

member of the Conference, coupled his practical and executive talents with the inspiration and influence of his co-minister, thereby awakening a zeal in the Church for missionary activity which afterwards as missionary secretary he formulated into some better plan and system than the Church had known for the prosecution of the command of the Savior.

The contributions of the Conference to missions have steadily increased through all the years of the past.

And when other benevolent organizations of the Church were formed, as the Church Extension and the Freedmen's Aid Societies, the Board of Education and the Board of Sunday Schools, etc., the Conference caught step with the marching column in the campaign of a broader service for humanity.

In the year 1857 the Conference gave $3,450 to missions. In the year 1870, for missions, $13,000; for Church Extension, $1,000; for Freedmen's Aid Society, $1,100; for education, $150; to the Woman's Foreign Missionary Society, $1,000.

In the year 1880, for missions, $10,688; for Church Extension, $923; for Freedmen's Aid Society, $770; for Education, $60; for Sunday School Union, $150; to Woman's Foreign Missionary Society, $1,075.

In the year 1890, for missions, $18,900; for Church Extension, $1,900; for Freedmen's Aid Society, $1,190; for education, $407; for Sunday School Union, $262; for Woman's Foreign Missionary Society, $3,700; for Woman's Home Missionary Society, $2,000.

In the year 1900, for missions, $22,500; for Church Extension, $1,270; for Freedmen's Aid Society, $1,656; for Educational Society, $337; for Children's Day, $811; for Woman's Foreign Missionary Society, $8,788; for Woman's Home Missionary Society, $3,100.

In the year 1912, for missions, $42,690; for Board of Education, $1,857; for Board of Sunday Schools, $1,136; for Freedmen's Aid Society, $1,841; for Woman's Foreign Missionary Society, $11,000; for Woman's Home Missionary Society, $9,900; for Flower Deaconess Home and Hospital, $3,330.

These figures, while they show a steady advance in the amounts contributed to these great and worthy causes, are by no means an indication or measure of the ability or resources of the Churches represented.

The Central Ohio Conference embraced a large section of the best farming territory in the State, and included within its bounds several prosperous cities and many thriving towns; and besides, large portions of this territory are rich in the output of oil and gas, so that if the ability of the Churches to give were called into command and exercised, the sums contributed to benevolence would exceed in manifold measure the largest amounts given.

However, it is cause for congratulation that in the recent years there has come upon the Church the inspiration to undertake greater things for the founding and equipment of missions in all parts of the globe.

The laity of the Church, as they have been brought into closer and more responsible relations with Methodism and its organizations, have come to realize, very many of them, that better circumstances and greater prosperity in the various vocations of life impose upon them the higher obligation of promoting in vastly increased degree the claims of Christianity.

The forward movements of the Church in evangelism, in missions, in education, in philanthropy, and for the Christianizing of the present social order, which very many laymen, prominent in business and active in the Church, have taken upon their consciences and hearts, are a glorious prophecy and a splendid promise that an early future is to witness marvelous strides towards the goal of Christianity, even the salvation of the world.

"We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.

May we Thy bounties thus
As stewards true receive,
And gladly, as Thou blessest us,
To Thee our first fruits give.

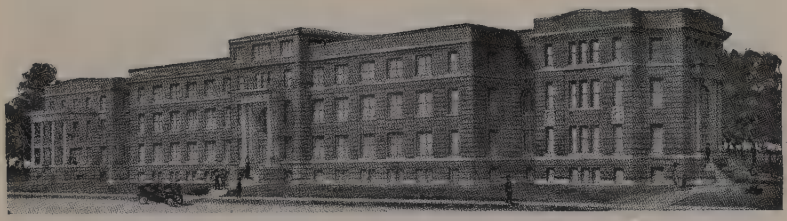
And we believe Thy word,
Though dim our faith may be;
Whate'er for Thine we do, O Lord,
We do it unto Thee."

XII.

Flower Deaconess Home and Hospital.

The first deaconess work in Toledo was begun in 1901 by Miss Ella Lathrop. A Deaconess Home was opened December 1, 1903, in a rented house on Glenwood Avenue, with Miss Bonnie Ruth Warren as the acting superintendent.

Through a splendid example of deaconess work, resulting in the rescue of a young woman, whose story greatly interested Mr. and Mrs. Stevens W. Flower, who, having no children of their own, were moved to consider the advisability of leaving their splendid residence to be used for a Deaconess Home.



Flower Hospital, Toledo.

After the death of Mrs. Flower, Mr. Flower, who was one of the leading business men of Toledo, and a member of St. Paul's Church, in consultation with his life-long friend, the Rev. Wesley G. Waters, D. D., who was then district superintendent of the Toledo District, decided to bequeath his residence, with about two acres of land surrounding it, situated at the junction of Collingwood Avenue and Cherry Street, Toledo, and valued at $50,000, to the Central Ohio Conference for a Deaconess Home as a memorial for his wife, Ellen B. Flower, and as a site for a hospital, to be known as the "Flower Hospital," with $10,000 in cash towards a fund to build a hospital, providing the Conference raised a like sum within eighteen months of his death.

In anticipation of this bequest, an organization was effected representing the Central Ohio Conference and the Woman's Home Missionary Society of the Conference. This organization was incorporated under the laws of Ohio, September 16, 1907, as the "Deaconess Home and Hospital of the Central Ohio Conference of the Methodist Episcopal Church, located in Toledo, Ohio."



MR. STEVENS W. FLOWER, MRS. ELLEN B. FLOWER,
Founders of Flower Hospital and Ellen B. Flower Deaconess Home.

However, before the organization was incorporated, steps were taken by its Board of Managers to begin hospital work. A small private hospital building, located on Robinwood Avenue, was rented and equipped and put into operation in the autumn of 1908. The work was begun under deaconess supervision, Miss Isabelle C. Leitch being the superintendent. The institution was called the "Deaconess Hospital."

Many discouragements and difficulties were encountered in the work, chiefly for lack of funds and trained workers. The rent of the building, the salaries of the trained nurses, and the charity work done made the expenses excessive, and soon the institution

was involved in an embarrassing debt, which darkened its hopes for the future and even threatened its existence.

The Rev. E. O. Crist, D. D., was elected president in October, 1908, as the successor of Dr. Waters, whom he had succeeded as district superintendent of Toledo District. He, with Rev. W. McK. Brackney, D. D., vice-president, and Rev. B. F. Reading, D. D., treasurer, secured a loan that served to meet the most pressing obligations of the institution. An experienced deaconess, a graduate of the Nurse Training School of Christ Hospital, Cincinnati, Miss



Flower Hospital, Present Building.

Emma E. Enders, was secured then as superintendent. Through her work, with the very efficient assistance of Miss Alice Green, a graduate nurse deaconess from Sibley Hospital, Washington, D. C., as supervisor of nurses, the Training School for Nurses was opened, which soon provided nurses in training who were able to take care of the patients, thus greatly reducing the expenses of the hospital.

In the late autumn of 1908 Mr. Stevens W. Flower, after a lingering illness, died, and when his will was probated it was learned that he had been more generous than was anticipated, for he had added a codicil providing for a second gift of $10,000, making $20,000 in cash, if the Conference raised in the specified time a like sum.

This generosity on his part greatly encouraged the friends of the institution. His splendid residence was soon furnished and occupied as a Deaconess Home and Home for Nurses.

The Rev. A. E. Harford, financial secretary, with the help of loyal friends of the institution, soon secured the first $10,000. Mr. Edwin Brown, of Carey, gave the larger part of that sum. With this and the $10,000 paid by the executors from the Flower estate, the first building with room for twenty-five beds was erected, which was formally opened January 19, 1910, as the "Flower Hospital," as provided in Mr. Flower's will.

The second $10,000 was secured in due time, and the second $10,000 paid from the Flower estate. Another unit was added



SIDNEY D. FOSTER, M. D.,
Chief of Staff.



M. M. STOPHLET,
Architect.

to the building, a splendid fire-proof structure, providing room sufficient to enable the hospital to care for some sixty patients. The entire cost of this building was about $35,000. It is the most sanitary, safe, and modern institution of its kind in Northwestern Ohio. It was formally opened June 1, 1913, and has proven to be very popular, being crowded with patients from the beginning.

The Rev. E. E. McCammon, as general superintendent, has, during the last three years, been very successful in raising funds to complete this second building and in getting the finances in good condition.

Miss Emma Enders, as superintendent for these five years during the formative period of this institution, has rendered invaluable services. Another deaconess, Miss Inez Bates, after completing

the course of training in the Training School for Nurses, has been very faithful and efficient as the supervisor of nurses.

The Training School for Nurses, with its three years' course, gives the very best of training to Christian young women going into that form of service to Christ and humanity.

Dr. S. D. Foster, chief of staff, and all the doctors of the staff, working together as loyal friends of the institution, have contributed very much by their splendid services to the success of Flower Hospital. The various classes of nurses that have been graduated are all young women of splendid Christian character, and their success in the care of patients, both while in training and later in the practice of their chosen profession, has contributed much to the popularity of the hospital.

The children's ward with its ten free beds, made possible by the generosity of Miss L. H. Dickelman, of Forest, Ohio, and the gifts of the Sunday Schools and other friends, is doing a splendid and much needed work for poor, suffering children.

The hundreds of patients that have found the helpful, homelike, Christian atmosphere of Flower Hospital so beneficial to them are warm friends and ardent supporters of the institution.

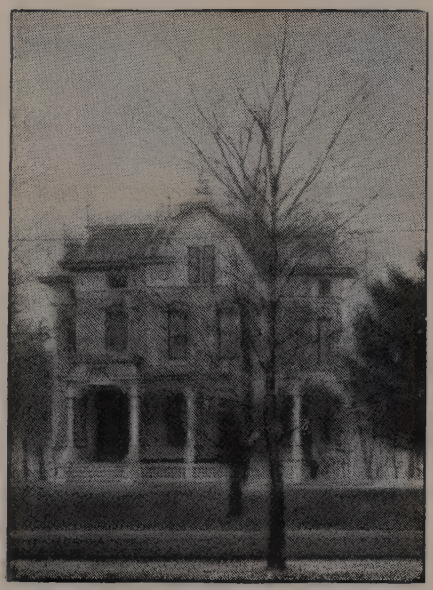
Toledo and Northwestern Ohio has in the Flower Hospital what was so much needed and desired—a distinctly Christian hospital under Protestant Church control.

The charter was amended and the constitution revised in 1913, changing the name of the corporation to "Flower Deaconess Home and Hospital, located in Toledo, Ohio." This institution is managed by a Board of Trustees, under the direction of the West Ohio Annual Conference, which, together with the Woman's Home Missionary Society of the Conference, elects a majority of the membership of the corporation. The membership at the annual meeting elects the Board of Trustees. It is provided that two-thirds of the membership of the Board of Trustees must be members of the Methodist Episcopal Church.

There was no Conference organization incorporated which could receive and administer the bequest of Mr. Flower at the time his will was drawn, and he was advised to insert the name of the Board of Trustees of the Methodist Episcopal Church, an Ohio corporation with offices in the Book Concern Building, Cincinnati, Ohio. This was done; the bequest was left to that Board of Trustees in trust

for the Central Ohio Conference. Thus it became necessary to make repeated trips to Cincinnati to confer with that Board and receive its approval of plans and contracts in all the work of erecting the buildings, which made unavoidable delays and expense.

By a resolution passed by the General Conference of 1912, which was prepared and introduced by Dr. E. O. Crist, the Board of Trustees of the Methodist Episcopal Church was authorized and directed to terminate this trust and with due process of law turn the title to the local Board of Trustees, which was done in due time.



Ellen B. Flower Deaconess Home.

Another valuable piece of property, consisting of a one-hundred-foot lot and a fifteen-room brick house, located on Superior Street, was donated by Mr. and Mrs. Stevens W. Flower to an organization formed by a group of Christian women in the city, mostly of St. Paul's Church, chief among whom was Mrs. Mary Hiett, known as "Mother Hiett," who will long be remembered for her beautiful character, expressed in a life of kindly ministry to suffering humanity. This building was used for a rescue home for girls for several years, but through changes made in the Board of Managers by death and removal, interest declined in the institution and a debt accumulated upon it, endangering its existence. Under these circumstances, those in charge of it, in a conference with Dr. E. O. Crist, expressed their fear for the future of the institution, and asked that he assist them in taking care of it. This he did for a few years, when it was thought best by all interested in the property to transfer it to the other strong and growing corporation, the Flower Deaconess Home and Hospital, which was done in April, 1911.

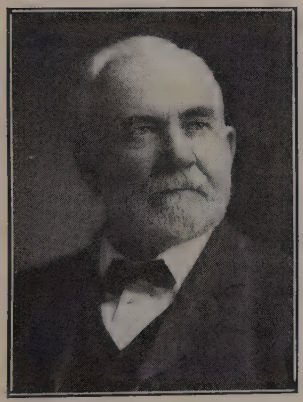
BUILDING COMMITTEE.



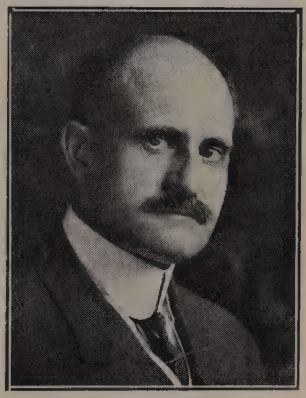
Rev. Elwood O. Crist, D. D.
President.



Rev. E. E. McCammon, A. M., S.T.B.
Secretary and Superintendent.



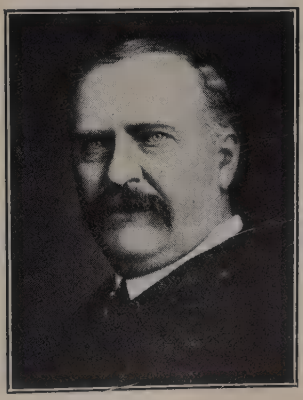
Captain John Craig.



Mr. W. H. H. Reeder.



Rev. B. F. Reading, D. D.



Mr. W. W. Edwards.

Since that time the Home has been conducted under deaconess management as the "Flower Home for Girls." Miss Mary A. Vermilya became the first deaconess superintendent. This institution is operated as a home for working girls whose wages are too low for them to properly care for themselves elsewhere; and girls coming into the city as strangers, seeking employment, who are met by the Traveler's Aid deaconesses and given a temporary home here until they are enabled to secure suitable employment. Thus a great many girls are befriended at a time of their great need. A splendid work is being done by this institution.



Flower Home for Girls.

At present the Flower Deaconess Home and Hospital Corporation owns and operates these three splendid institutions in Toledo: The Ellen B. Flower Deaconess Home, 3336 Collingwood Avenue; the Flower Home for Girls, 1324 Superior Street, and the Flower Hospital, 3349 Cherry Street. These institutions are a credit to the Central Ohio Conference and its successor, the West Ohio Annual Conference, and the Methodist Episcopal Church.

The Building Committee consisted of the following members of the Board of Trustees: E. O. Crist, chairman; B. F. Reading, D. D., secretary-treasurer, and his successor, E. E. McCammon; Captain John Craig, W. H. H. Reeder, W. W. Edwards, with M. M. Stophlet, architect.

The present officers of the Board of Trustees are: Rev. E. O. Crist, D. D., president; Judge J. M. Killits, vice-president; Rev. E. E. McCammon, A. M., S. T. B., secretary and superintendent; Rev. D. F. Helms, treasurer.

XIII.

Lakeside, Ohio.

Lakeside had a providential beginning. The establishment of a camp-meeting on the Catawba Peninsula was the suggestion of Alexander Clemons, a citizen of Marblehead and a member and a class leader in the Marblehead Church.

For several years Mr. Clemons brought the project of a camp-meeting on the peninsula to the attention of Revs. E. C. Gavitt and LeRoy A. Belt, presiding elders, and also to the consideration



Pavilion, Lakeside, Ohio.

of the pastors of the Port Clinton Circuit. The pastor to act upon the suggestion of "Father Clemons" was the Rev. R. L. DuVall, whose wife nobly supported her husband's efforts and helped to awaken an interest in the undertaking.

The first formal action looking to such an enterprise was by the Port Clinton Quarterly Conference, in a communication carried by the Rev. L. L. Barter to the Central Ohio Conference, and endorsed by the authorities and Methodists of Marblehead, to deed thirty acres of land for camp-meeting purposes.

The Conference accepted the offer and appointed Revs. Joseph Ayers, Daniel D. Mather, Alexander Harmount, Isaac Newton, Simeon H. Alderman, LeRoy A. Belt, and Samuel Barter to handle the proposition. This committee nominated as trustees with power to act: Revs. S. S. Barter, Daniel D. Mather, Joseph Ayers, and LeRoy A. Belt; and Luther A. Skidmore, Patrick G. Slevin, Joseph Chambers, Barney Jacobs, S. R. Gill, and Archibald Lybrand.



B. H. Jacobs.



S. R. Gill.

The Conference directed the trustees to become an incorporated body with power to own and control the grounds and to establish a camp-meeting. The first meeting was held on the banks of the blue Lake Erie, in a grove, in 1873.

The veteran preacher and presiding elder, Rev. Joseph Ayers, was chosen superintendent of the meeting.

The Rev. Harry O. Sheldon, a pioneer minister, then advanced in years, preached the first sermon, under a large oak tree which stood near the south end of the present auditorium. Among the preachers present at the first meeting were Revs. Elvero Persons, E. Y. Warner, and E. W. Warner, of the North Ohio Conference, who had come in a sailboat. The services at this meeting were conducted by ministers of the Central Ohio Conference and by those present from the North Ohio Conference.

The spirit of the primitive camp-meeting was noticeably manifest and dominant in this gathering.

An invitation from the Central Ohio Conference to the North Ohio Conference to become joint owners in the enterprise was accepted, with the understanding that both bodies were to appoint commissioners; and the commissioners met in April, 1874, in Clyde, Ohio, and agreed upon a joint management of the meeting. The brethren to have charge of the meeting that year were: Dr. F. S. Hoyt, president; Drs. L. A. Belt and E. Y. Warner, vice-presidents; Rev. E. Persons, secretary, and C. A. Croninger, treasurer.

Revs. S. S. Barter, Gershom Lease, Joseph Ayers, L. A. Belt, and Messrs. Luther A. Skidmore, C. A. Croninger, Joseph Chambers, Barney Jacobs, S. B. Squires, and William Moore were elected trustees from the Central Ohio Conference, and Revs. E. R. Jewett, E. Y. Warner, E. Persons, George Myers, F. S. Hoyt, and Messrs. G. W. Ball, B. Courtright, Robert Moore, Jr., L. W. Whiting, and H. H. Bayne, from the North Ohio Conference. The camp-meeting of 1874 began July 28th, Dr. F. S. Hoyt and Dr. L. A. Belt in charge. The grounds were dedicated with appropriate and interesting ceremonies, the Rev. Thomas M. Eddy, D. D., preaching the sermon from the text, "We have found Him in the field and the woods." The discourse of this eloquent minister stirred all hearts and forcibly set forth the spiritual influence and value of camp-meetings. At the conclusion of the sermon $600 were raised, a sum more than necessary to meet all the expenses of the meetings.

Dr. William Nast and Dr. and Mrs. Phœbe Palmer were present, and preached with great effect and edification.

In August, 1875, the first German Conference camp-meeting was held, with a large attendance and many conversions. The Central German Conference became, upon the invitation of the Central Ohio Conference and the North Ohio Conference, joint manager in the camp-meeting, holding ever since that relation to the enterprise.

Year after year the camp-meeting, under the auspices of the Central German Conference, has been increasingly effective in reaching the unconverted who have come upon the grounds. The Conference acted in perfect unison and harmony with the Lakeside business organization, a company of men that did much useful work in clearing the grounds of stones, trees, shrubs, and in providing means of sanitation by the erection of buildings, and in the construction of docks and improving harbor facilities.

Through the purchase of extensive grounds and from the placing of costly programs from year to year, a heavy debt was incurred, so that, in 1878, the appointment of a receiver became a necessity. During that period of the receivership the Rev. J. C. Roberts was employed as financial secretary, who, by laying the claims of Lakeside upon the thought and heart of the Church, secured sufficient funds to enable the Camp-meeting Association to take over the property from the receiver and to come into full ownership and management of the enterprise.



Prof. O. H. Magley.

Since that time, notwithstanding the fact that many valuable improvements have been made, the debt has been reduced to about $15,000; and the property, now owned and controlled by the West Ohio, North-East Ohio, and Central German Conferences, is worth not less than $125,000, that estimate not including cottages, private lodging and boarding houses and school buildings.



A. B. Jones.

The first Sunday school encampment was held in 1877, with Dr. J. A. Worden as superintendent of instruction, and the Rev. Mr. Trimble his assistant. Both of these men were of the Presbyterian Church. The encampments of 1878 and 1879 were in charge of Dr. C. W. Cushing, at the time pastor of an important Church in Cleveland, Ohio. The encampment of 1880 was in charge of Dr. John H. Vincent, who was elected bishop in 1888, and his brother, Dr. B. T. Vincent.

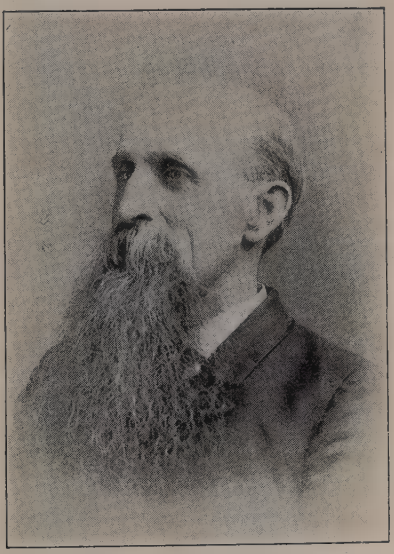
In 1900 Charles W. Taneyhill became superintendent, and served seven years. Mr. O. H. Magley followed, and served eight

years. During the management of Mr. Magley, up to 1911 yearly, there has been increasing success. Mr. A. B. Jones has been for the year 1913 the superintendent. This year, along all lines, has been the most successful of any from the beginning. For the past nine years the president, R. B. Heller, of Napoleon, Ohio, has been actively associated in the Lakeside management with Mr. Magley and Mr. Jones. He deserves great credit for his great assistance without demanding much compensation.



C. S. McKim.

During the past two decades some of the more prominent men besides those already named, who have given time, talent, and means to build up Lakeside are: Mr. J. S. Oram, J. M. Longnecker, A. E. Griswold, C. S. McKim, Hon. Frank Briggs.



J. S. Oram.

The encampment was conducted under the following heads: A Normal Class, composed of ministers and laymen, with Drs. B. T. Vincent, N. B. C. Love, G. H. Hartupee, C. N. Pond, and Adam C. Barnes as instructors; the Intermediate Department, Boys' and Girls' Class, with N. B. C. Love, teacher, and Professor Sherman, instructor in music; and the Primary Class, Mrs. B. T. Vincent, teacher.

The annual encampment program consisted of lectures, given, many of them, by men eminent in their lines; amusements such as would attract and please the most refined taste; and music, vocal and instrumental,

of the quality that should meet the expectations of those versed in that art. Besides the German and English camp-meetings, Sunday school and Chautauqua assemblies each year, meetings for the promotion of temperance, civic reform, education, and the benevolent objects of the Church have been accorded a generous hearing.



Lakeside Life Saving Station.

For a period of twenty years the C. L. S. C. was an important and prominent feature of the work, with fine classes of graduates each year to make the Chautauqua Commencement a "red-letter day" in the calendar.

The Grand Army of the Republic with each recurring year has held meetings of a social and patriotic character. Women's clubs and organizations, seeking to interest the public on various questions and on woman's suffrage, have come to Lakeside, where the spirit of tolerance is not stifled and where the doctrine of democracy is vigorously upheld and taught. The assembly talent, now more than formerly, for entertainment and amusement is of the highest order and is given the approval of the large numbers that annually frequent the resort.

To-day and for some time past the Bible Conference is proving to be one of the most prolific sources of valuable and stimulative instruction and help. Men skilled and trustworthy in exegesis, in Biblical history, in the interpretation of the prophets of New Testament teaching, and capable of inspiring in their hearers a new and larger interest in the Word of God, render this feature of the summer's program exceedingly suggestive and attractive.

Lakeside as a place of rest and as a school of instruction and inspiration in study and work has a better outlook than ever before.



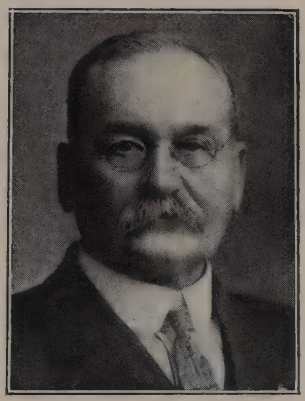
Samuel Case.

The debt is fading away, the people who go to Lakeside have an abiding confidence in the enterprise, and there is no longer any question as to its future and enlarging usefulness. The closing decade has added largely to the situation in buildings, in various improvements, in patronage, and in attendance.

The grounds and those adjacent invite the steps and attract the study of the student of geology, for here may be found formations which have been many centuries in the making; glacier tracings on the great rocks forming the shore of Lake Erie are very evident and interesting.

Should space permit, we would be glad to make mention of the many men and women who, during the forty years of the history of the place—bishops, lecturers, reformers, missionary travelers, musicians, persons prominent in State and Church, generals, leaders of National fame, and notable ministers, have given distinction to Lakeside and great inspiration to its many thousands of attendants.

Mr. S. R. Gill has been from the beginning a true and generous friend of Lakeside, filling offices of great responsibility with acceptability. Samuel Case, of Bowling Green, Ohio, in the cavalier days of Lakeside was a devoted friend connected with its management.



Mr. R. B. Heller.

The following persons constitute the present Board of Trustees: West Ohio Conference ministers—James W. Gibson, Charles Bennett, V. F. Brown, and W. A. Robinson; laymen—R. B. Heller, John M. Killits, S. B. LeSourd, and H. C. Hopkins. North-East Ohio Conference ministers—John I. Wilson, J. B. Mills; J. H. Blackburn, C. J. Moore; laymen—A. L.

Hover, Peter J. Slack, D. C. Powers, and S. R. Gill. Central German Conference ministers—Oscar Rogatzky and Daniel Matthaei; laymen—Theobald Schunk and Otto H. Magley.

President, R. B. Heller, Napoleon, Ohio; first vice-president, Rev. Daniel Matthaei, Grand Rapids, Mich; second vice-president, Rev. John I. Wilson, Cleveland, Ohio; third vice-president, S. R. Gill, Port Clinton, Ohio; treasurer, H. C. Hopkins, Dayton, Ohio; secretary, Otto H. Magley, Columbus, Ohio; superintendent, Arthur B. Jones, Lakeside, Ohio.

STORY OF THE FIRST CONTEST IN THE WAR OF 1812.

The first contest of the War of 1812 between the United States and England in the region around Lake Erie occurred on the lower end of the peninsula lying between Sandusky Bay and Lake Erie.

On September 29, 1812, the settlers learned that a band of Indians was approaching, and with haste they started for the bay shore, south of the place where Marblehead now stands, to their blockhouse. Before reaching it the Indians attacked them. The pioneers fought bravely and their savage enemies were repulsed, some of their number being killed and others wounded. Three of the pioneers were killed; their names were Mason, Simons, and Mingus, and a number were wounded.

Some of the men hastened to the mainland, on the east side, where they met friends coming to their rescue. Within three days they lifted the siege at the blockhouse and relieved those in the blockhouse, who were without food and water.

After the siege had been raised and they were delivered from the fear of starvation, they each pledged that in fifty years from that day, if any survived, there would be a reunion on the site of the blockhouse and at the graves of their comrades.

Hon. Joshua R. Giddings, then a youth of seventeen years, was one of the number. In 1858, while a member of Congress, he visited the scene and had a monument erected.

In 1862, fifty years after the agreement made to return, Mr. Giddings, then a member of Congress, returned and stood *alone* by the graves of his friends and by the stone he had caused to be erected. This is a scene worthy of the pen of the poet and the brush of the artist.

As long as the name of Joshua R. Giddings, the great friend of the slaves, defending their rights in the halls of Congress, is remembered, this first contest of the War of 1812 will also be remembered.

It is a satisfaction to know that the great Lakeside Chautauqua Assembly stands on historic ground where a battle for liberty was fought and won.

XIV.

Educational Institutions.

The cause of education has always appealed to the sympathy and support of the Methodist Episcopal Church, its numerous and flourishing institutions in many parts of the world being an evidence of the interest Methodism has taken in the broadest culture of the mind and in the fullest equipment for life.

The Central Ohio Conference, and in many ways its individual members, have shown a decided interest in the establishment and maintenance of higher schools of learning within its bounds.

One of its first attempts in the direction of education of young men and women was the establishment of the seminary in Maumee. This school afforded some of the early ministers of the Church the advantages of a course of study, necessarily elementary and academic, but one by which they were prepared in some degree for the work of the ministry.

The seminary was also the means of giving to considerable numbers of others, young men and women, a preparation to teach in the public schools, and through the education and training thus obtained to shed a refining influence in the home and to inspire in the minds of their associates a taste for learning and higher ideals of life and service. The Conference has already taken great pride in the fair name and enlarging influence of the Ohio Wesleyan University and, so long as it was a separate institution, in the Ohio Wesleyan Female College at Delaware.

Not having been formed when the Ohio Wesleyan University was established, the Conference could not share in the initial step that led to its founding; but as soon as the Conference came into existence, its members as a body, and many of them in a special way, accepted gladly any relation accorded it in the maintenance and advancement of the school.

This college, organized in the early forties, chiefly by a band of devoted and far-seeing ministers, aided by a number of noble laymen, has proved of incalculable value to thousands of young

men and women, who, very many of them, have found distinguishing employment in the various professions and walks of life. Their services have enlarged and made prominent in society and the world the sacred office of the ministry, the chair of the teacher, the professions of law and medicine, the field of literature, and the relation of the missionary at home and abroad, while into other occupations, less notable perhaps, but not less useful, countless numbers have gone as artisans, farmers, business men, and still others as builders of States and splendid servants of their country. Its Faculty has comprised men and women of rare devotion to their work and of illustrious service in the cause of higher education.

The Conference, in 1898, purchased from individual proprietors the Ohio Northern University at Ada, Hardin County, Ohio, a school with a long and interesting career, chiefly at first in the education and preparation of young men and women to teach; but as circumstances demanded, the school widened its scope of instruction so as to embrace courses of pharmacy, music, telegraphy, stenography, law, engineering, etc., not, however, lessening emphasis on the importance and value of normal training. The college at Ada has been and still is a school extending special advantages to teachers wishing to review their studies, and to young people in meager circumstances.

It is a school always open, and students turning to it for a practical education find opportunities offered by but few colleges in the country. Its graduates, great in number, are to be found in all the honorable walks of life, making for themselves a useful career and reflecting on their Alma Mater no little distinction. The college has relied almost entirely upon the income from tuition to meet the salaries of instructors and the up-keep of the institution.

Recently, however, a strenuous but successful effort has been made to raise the sum of $200,000 as an endowment, and in June, 1913, before the Commencement of the university, the entire amount was subscribed.

XV.

Central Ohio Conference Seminary.

In the year 1860 a written proposition was presented to the Central Ohio Conference from the town council of Maumee, asking the Conference to establish a seminary in the town. In response to this communication the Conference appointed a committee, consisting of Joseph Ayres, Alexander Nelson, Leonard B. Gurley, William



Central Ohio Conference Seminary, Maumee, Ohio.

S. Lunt, and Thomas Parker, to consider any proposition that had been made, or that should be made, in regard to the establishment of such an institution within the bounds of Toledo District.

A proposition had already come to the Conference to establish a school at Wauseon, Ohio. At the session of the Conference in 1861 the proposition of the council of Maumee was accepted, and

the seminary known as the Central Ohio Conference Seminary was established at Maumee. The name of the school at first proposed was the Elm Grove Seminary.

The old courthouse and grounds, Maumee being the first county seat of Lucas County, were turned over to the Methodist Episcopal Church, to be used forever for educational purposes.

The Minutes of the Conference of 1861 reported the property as valuable and desirable as a location for a school, and free from debt. Everything at that time promised well for a school of useful and honorable character. The property was valued at $17,700 in 1866. The first principal of the seminary was Mr. John W. Hiett, with Russel Bigelow Pope, assistant. He had just graduated, at the age of seventeen, from the Baldwin University, Berea, Ohio, and at once won the confidence of students and patrons. Mrs. Hiett, the wife of Mr. Hiett, was for the first year or two employed as a teacher.



Rev. Russel B. Pope, D. D.

In 1863-64 Mr. Pope was adjunct professor, and in 1864-65, full professor of Latin and Greek in Baldwin University, having been elected to the full professorship when but nineteen years old. In the year 1865 he was elected principal of the seminary at Maumee, holding the position until 1868, when he resigned to enter the ministry of the Central Ohio Conference, having joined the Conference in 1866. His assistants while principal were Miss Mary McDermott and Miss Mary Baldwin, both graduates of the university at Berea.

In November, 1867, Mr. Pope married Miss Naomi Sperry, a graduate of the Lake Erie Seminary, at Painesville, Ohio; a teacher in that institution for two or three years, and then teacher in the seminary at Maumee during the winter and spring terms of 1867-68.

On the resignation of Mr. Pope, Burton J. Hoadley, a classmate at Baldwin, was elected principal. Among those who attended the seminary during Mr. Pope's principalship were James S. G.

Reeder, Wilson U. Spencer, Jackson T. Pope, Mrs. W. S. Philpott, Mrs. J. T. Pope, and Mrs. Parker P. Pope.

On account of the absence of many young men who had enlisted in the service of their country, the seminary was closed during the year 1864. The school was continued a year or two longer after the election of Mr. Hoadley as principal, but for the lack of patronage it was finally abandoned. The property remained in possession of the Conference until 1881, when it was transferred back to Maumee City.

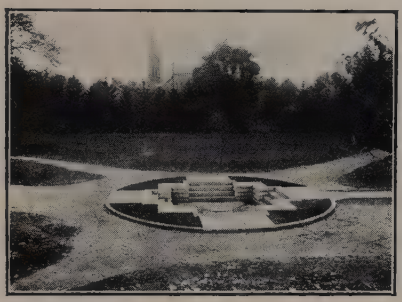
During the existence of the seminary the Neely House in Maumee, which is still standing and in use, was occupied as a boarding-house for the students. The old courthouse, the building which the seminary used for class and recitation purposes, is still standing, but falling into decay and ruins. A picture of the building is to be seen in these pages. Mr. and Mrs. Hiett, associated with the seminary as principal and teacher at its beginning, were for many years—the rest of their lives after leaving the school—prominent residents of Toledo, both actively identified with St. Paul's Church, and Mr. Hiett one of the most widely known business men of the city. They have both passed to their reward, Mr. Hiett a number of years ago, and his wife, a woman of great and long service among the needy and unfortunate of the city, departing this life in June, 1913.

Dr. Pope was for many years a prominent and successful pastor, serving William Street, Delaware; St. Paul's, Toledo; Trinity, Chicago; Ann Arbor, Mich. (twice); First Church, Cleveland; and in his later years at Cambridge, Coshocton, and Painesville, Ohio. His death occurred at Painesville, Ohio, September 17, 1904.

XVI.

Ohio Wesleyan University.

The Ohio Wesleyan University was founded in 1844. It owes its location, if not its establishment at that particular date, to the famous White Sulphur Spring in Delaware. In order to accommodate tourists and seekers after health who had been attracted to the spring, two enterprising citizens, Judge Thomas W. Powell and Columbus W. Kent, erected, in the year 1833, on a spacious lot embracing the spring, a fine hotel, which soon became known as the Mansion House. In the summer of 1841 Judge Powell, who had become the sole proprietor, decided to abandon the attempt to establish a Western watering place. The spring property being thus brought onto the market, it was suggested by the Rev. Adam Poe, the Methodist pastor in Delaware, that the citizens should purchase it and offer it to the Ohio and the Northern Ohio Conferences jointly as a site for a Methodist college. Mr. Poe's suggestion met with a cordial approval, both from the citizens of Delaware and from the members of the Conferences.



Sulphur Spring.

As early as September, 1840, Dr. Edward Thomson, then principal of Norwalk Seminary, in a long report to the North Ohio Conference, from the Committee on Education, said: "There is no Methodist college in Ohio. We blush to think it contains no institution to which our youth can resort for collegiate education without imbibing ideas at variance with the religious belief of their fathers and the Church of their adoption. There is no State in the country in which the Methodist Church is more in need of a college than Ohio."

In 1841 Dr. Elliott, in an editorial in the *Western Christian Advocate,* gave expression in favor of some movement looking towards the establishment of a school of a higher grade. The property proposed for a college site comprised about ten acres of ground, lying in the suburbs of Delaware. The investment in the grounds was about $25,000, but the owner offered to convey his interest in the entire property for $10,000. This sum, it was thought, could be raised by subscription among the citizens of the town and country; and, accordingly, a delegation was appointed to wait on the Conferences and ascertain whether they would accept the property if conveyed to them as proposed.

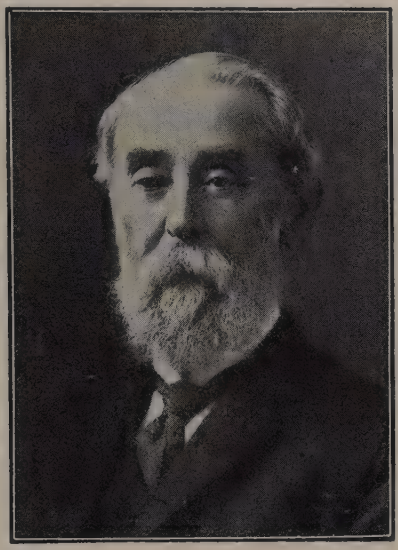
The delegation laid the proposition before the North Ohio Conference in Wooster, in August, 1841, and before the Ohio Conference, the same year, in Urbana, Ohio.

In response to the request of the delegation, both Conferences appointed committees to take the matter under consideration; and the committees thus constituted met in Delaware, September 1, 1841. The committee consisted of Revs. John H. Power, Adam Poe, Edward Thomson, James Brewster, and William S. Morrow, from the North Ohio Conference, and Revs. Jacob Young, James B. Finley, Charles Elliott, Edmund W. Sehon, and Joseph M. Trimble, from the Ohio Conference. The committee voted to accept the property if the citizens should perfect their offer and if the title should be made satisfactory to the Conferences. The Conference Committee met again on November 17, 1841, and received from Judge Powell a bond for the conveyance of the property donated by the citizens; and the title was finally made to the trustees in 1850.

In addition to the ten acres donated by the citizens, the committee purchased from Judge Powell an adjacent property, on the south side of the original grounds, of five acres more, at a cost of $5,000, and the furniture of the Mansion House for about $2,000.

The population of the State in 1850 was about 1,500,000, and the Methodist Church in Ohio numbered 150,000 members. Immediate steps were now taken looking to a formal organization, and a committee, consisting of Jacob Young, Joseph M. Trimble, and Adam Poe, was appointed to apply to the Legislature for an act of incorporation.

A special charter, under the old Constitution, conferring uni-



David S. Gray, LL. D.



Edwards Gymnasium.

versity powers was granted by the Legislature, March 7, 1842. The corporate powers were vested in a board of twenty-one trustees from different parts of the State. These were William Neff, Ex-Governor Allen Trimble, Lemuel Reynolds, Thomas Orr, William Bishop, William Armstrong, Rev. James B. Finley, Rev. Jacob Young, Rev. Edmund W. Sehon, Rev. Leonidas L. Hamline, Judge Patrick G. Goode, George B. Arnold, Ex-Governor Mordecai Bartley, Frederick C. Welch, Wilder Joy, Henry Ebbert, John H. Harris, Rev. Adam Poe, Rev. William Burke, and Rev. Leonard B. Gurley.

All of these men, prominent in their day in State or Church, have passed away, the last one being Dr. Gurley, who died in 1880, at the ripe age of seventy-six years.

To provide for the safety of the buildings and to meet the public expectation, it was thought best to commence the work immediately, and a subcommittee was appointed, consisting of Revs. Adam Poe and William S. Morrow, to employ teachers and open a preparatory school. This committee at once engaged Capt. James D. Cobb, a graduate of West Point and an ex-army officer, as instructor in the new school for the year 1841-42. It was arranged that he should have free use of the Mansion House, but look to the receipts from tuition for his compensation. He had a mixed school of boys and girls. At the end of the year Capt. Cobb resigned his place and moved to the South for his health.

The Board of Trustees, at their first meeting in Hamilton, Ohio, where the Ohio Conference was in session in October, 1842, elected Rev. Edward Thomson, at that time principal of Norwalk Seminary, to the presidency of the university, with the understanding that the appointment was only nominal for the present, but a pledge to the Church that a college Faculty would be appointed and the college opened at no distant day.

The Board, however, determined that a preparatory school should meanwhile be maintained, and appointed Rev. Solomon Howard as principal, with authority to employ his associate teachers.

Professor Howard began his school November 1, 1842, and continued it successfully for two years. Both sexes were still admitted; the attendance was largely local. He had at first but four little boys as pupils, but the number for the year was one hundred and thirty.



Slocum Library.



Elliott Hall.

In 1841 the academic work of the college was begun, and in September of that year a Faculty was organized, with Rev. Herman M. Johnson, professor of Ancient Languages; Rev. Solomon Howard, professor of Mathematics; William G. Williams, principal



William G. Williams, LL. D.

of the Preparatory Department, and Enoch G. Dial, assistant in the Preparatory Department.

The president's salary, when he should enter upon his duty, was fixed at $800; the professors were to receive $600 each, and the teachers in the Preparatory Department, $400 and $350 respectively; but it was many years before even these salaries were paid as they became due.

Wednesday, November 13, 1844, was the day appointed and advertised for the opening of the school. The weather was disagreeable; the day was rainy and chill, and the prospect was not encouraging. Dr. Thomson was present but for a day or two, and did not enter upon his duty for nearly two years afterward,



Sanborn Hall.



Monnett Hall.

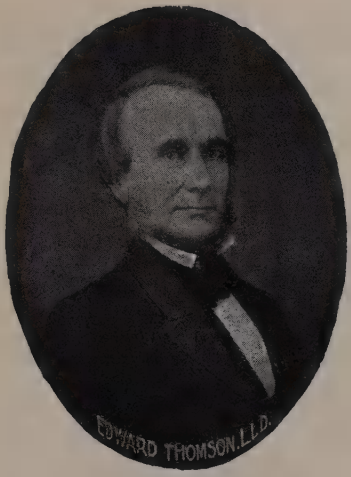
and Professor Johnson was detained from duty until after the winter holidays. The three other teachers of the five appointed reported for duty.

They met in the basement of the Mansion House, once the dining room, which had been temporarily fitted up for a chapel. But twenty-nine presented themselves for enrollment, and all were males; most of them were from other parts of the State. From this small number the Faculty was able to organize all the college classes below senior. By the end of the year there were only two juniors, two sophomores, fourteen freshmen, and there were ninety-two in the preparatory and other courses. Such was the initial catalogue of a university which, long before its jubilee year, enrolled forty times the first number of students annually, and now graduates hundreds at a time.

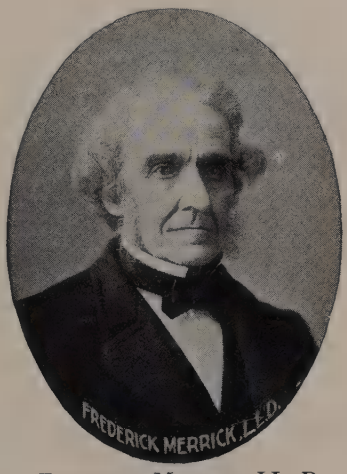
Delaware, in 1844, was a village of twelve hundred inhabitants, away from the lines of travel, of commerce, of intercourse. There were no railroads in the State, and but few good pikes. In bad weather it took the tri-weekly stage a whole day to plough its way hither from Columbus. There were no paved walks or graveled roadways in the town; and in the winter the Faculty and students extemporized walks of tan bark, or else literally waded through the mud to their lodgings down-town, to the postoffice, or to church. There were no street lights, and on dark nights lanterns were necessary. There was no town clock, but the courthouse bell was rung at six o'clock in the morning and at nine o'clock at night. There was no bookstore in the town; there was a single newspaper—a weekly. There were two small common school buildings; the Delaware Academy, built ten years before by a stock company in the interests of better education, had completely failed and was standing empty. There was not a good church building in the place, but the several congregations in the town—Presbyterian, Methodist, and Episcopal—were prosperous, and their pulpits were well filled. Rev. William L. Harris (afterwards professor, missionary secretary, bishop) was the pastor of the Methodist Church.

The present attractive appearance of the spring—its fine marble basin and the pleasant approaches—is due to the public spirit of Mr. Sidney Moore, president of the Delaware County National Bank.

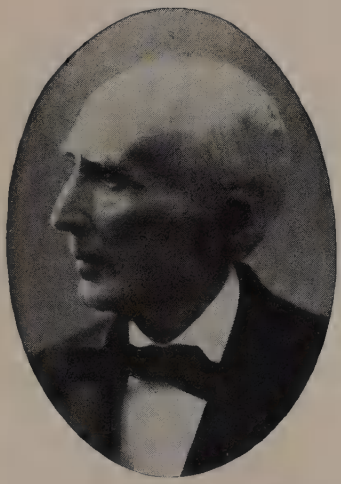
Education the world over is largely a gratuity, and especially



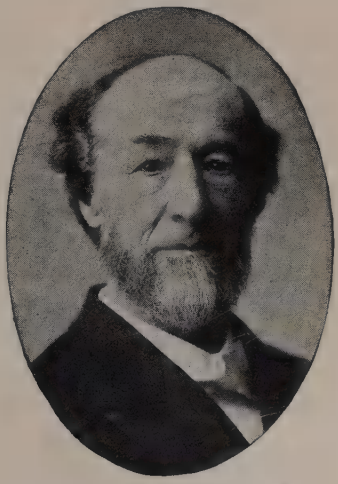
EDWARD THOMSON, LL. D.



FREDERICK MERRICK, LL. D.



L. D. MCCABE, LL. D.



CHARLES H. PAYNE, LL. D.

in the higher institutions of learning. Grounds, buildings, cabinets, libraries, endowments, and all the educational appliances of science and art, are the gifts of the founders of the school to the students who attend it. A college, to be eminently successful in its work, should have all of these before it opens its doors to the public. But in former times, in the Western country, neither State nor



Observatory.

Church could afford to wait for the accumulation of all these before beginning their work, and the result was that most of our schools were started upon very meager foundations. Such was the case with the Ohio Wesleyan University.

The Board of Trustees started with nothing, and were in debt. To secure a present support and a future growth was, of course, a matter of immediate and vital concern. The only resources of the institution were the contributions of its friends, and these at first came slowly and sparingly, and it was not until 1849 that the indebtedness of $7,000 for the purchase money was all paid.

Early in the history of the college the Conferences devised plans for the endowment of the university. In 1843 the Ohio Conference appointed Revs. Frederick Merrick and Uriah Heath agents to raise funds from donations for the university, or by the sale of scholarships entitling the bearer to tuition at the rate of $100 for five years. The following year the North Ohio Con-

ference appointed agents to work within its bounds. These agents, in the course of two years, obtained subscriptions and notes for scholarships to the amount of about $30,000, and some donations of land worth perhaps $15,000 more. And though these agents were continued in the field for the sale of scholarships, the aggregate did not perceptibly increase. At the end of six years the total net assets were estimated at only $70,000, and of this the endowment money and subscriptions reached only $54,000. The institution was still on the borders of inanition. It was evident that unless a more effective policy were adopted, the school was destined to failure, or at best to a feeble existence.

In 1849 the Faculty devised and proposed to the trustees a system of scholarships by a much cheaper rate; and it was hoped that these would be more popular, and be sold to an extent sufficient to give the institution both money and students for at least all present necessities. The success which crowned the effort, notwithstanding the fear that it would not meet the requirements, quieted all criticisms. Three agents were appointed by each of the Conferences to put the new scholarships upon the market, and in two years they sold nearly three thousand, and paid into the treasury of the university, besides the expense of the support of the agents and the Faculty meanwhile, a sum sufficient to raise the nominal endowment, in 1854, to a round $100,000. In view of this hopeful condition of the finances, the salaries of the Faculty were increased as follows: the president was paid $1,400; the professors, $1,000 each; the tutors, $500 each. At the end of the first decennium the institution was in a healthful condition and with good prospects for the future. This system of cheap scholarships greatly and rapidly increased the number of students from year to year.



Sturges Hall.

The better outlook for the future of the school soon led to improved accommodations for the care of the larger number of students; and on Saturday, July 26, 1851, during Commencement

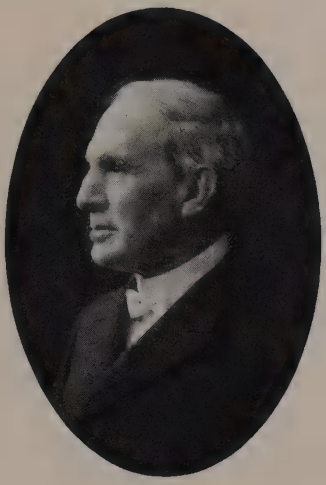
week, the corner-stone was laid of a building large enough for a chapel and a number of recitation rooms. The building, which cost about $20,000, was dedicated the following year. The structure was three stories high and measured eighty-five feet by fifty-five. The main audience room, twenty-three feet high, covered the entire upper floor, and its capacity was about six hundred sittings, which was then thought the utmost probable need of the institution for long years to come. The building was afterwards named Thomson Chapel, in honor of the president. This building, the only tangible thing on the university grounds to suggest the name and eminent services of the first president of the institution, was some years ago dismantled to make room for Slocum Library, a large and ample building adapted in every way to its purposes. The material equipments of the university are among the very best.



Merrick Hall.

The beautiful campus, embracing forty acres in the center of the city, affords sufficient ground for the necessary growth of a great university. The green lawn, the fine trees, and the large campus make it a delightful place for student life. The college buildings, some ten or twelve in all, are equal in architectural beauty and convenience to any in the country. Besides Slocum Library there is Elliott Hall, formerly the old "Mansion House;" Merrick Hall, named for Dr. Frederick Merrick, the second president of the university; University Hall and Gray Chapel, the most stately building on the campus, built in 1893, and named for the Rev. David S. Gray, for many years a beloved member of the Central Ohio Conference—the father of Dr. D. S. Gray, a munificent patron of the college, and for the past twenty-five years president of the Board of Trustees; the Gymnasium, made possible by the generous gift of Mr. John Edwards and family, of Leipsic, Ohio.

In the western part of the city is Monnett Hall, located on a separate campus containing ten acres. The broad walk, the well-kept lawn, and the fine shade trees give charm to this picturesque spot. The Hall accommodates between three and four hundred



William F. Whitlock, LL. D.



James W. Bashford, LL. D.

young women, who have the home protection and supervisory care of experienced and cultivated teachers.

Recently erected, just at the left of the beautiful walk leading to Monnett Hall, Sanborn Music Hall graces the scene, the gift of Mrs. A. S. Clason, in memory of her mother.

Edward Thomson, D. D., LL. D., the first president of the university, was born in England, but wore the manners of an American. Dr. Thomson, though slight of stature, bore the mien which would at once attract attention and command the deepest respect and admiration. His mind, like his body, was of fine texture, and had been brought to such discipline and culture, to such beauty and charm of expression, to such powers of generalization, as to make him one of the most thrilling and classic preachers of the Church. His knowledge was so extensive and exact that he was at home before almost any class, or in any text-book.

His sermons made famous the pulpit of old William Street Church, and gave renown to the lecture platform of the university.

His wit was of a high order, rich and varied, and with its use he could silence a tumult and put to blush the effrontery of intruders.

In 1864 he was elected editor of the *Christian Advocate,* and in 1868 bishop of the Methodist Episcopal Church.

By his beautiful life and Christian example he left an indelible impress on the thousands of young men who sat under the charm of his eloquence and in the splendor of his personality.

Frederick Merrick, D. D., succeeded Dr. Thomson as president of the university. His general appearance at once gave one the impression of seriousness, gravity, and of reserve; but, when known, he was transformed into the aspect of fatherly affection and profound sympathy. His presidency of the college was characterized by eminent wisdom and spiritual oversight of his students.

Whatever he touched with mind or hand was given the character of permanency and solidity. Nothing crumbled that he builded, but like the mountains that remain, his work, wherever done, stands.

Upon his retirement from the presidency, but not from the Faculty, for he was retained as professor, Professor L. D. McCabe, D. D., was made acting president of the university, bringing to the administration of the school a long acquaintance with student life, a nature sensitive as a woman's, an eloquence in sermon and prayer as if a seraph were speaking, and a personality tender in



President Herbert Welch, LL. D.



President's Residence.

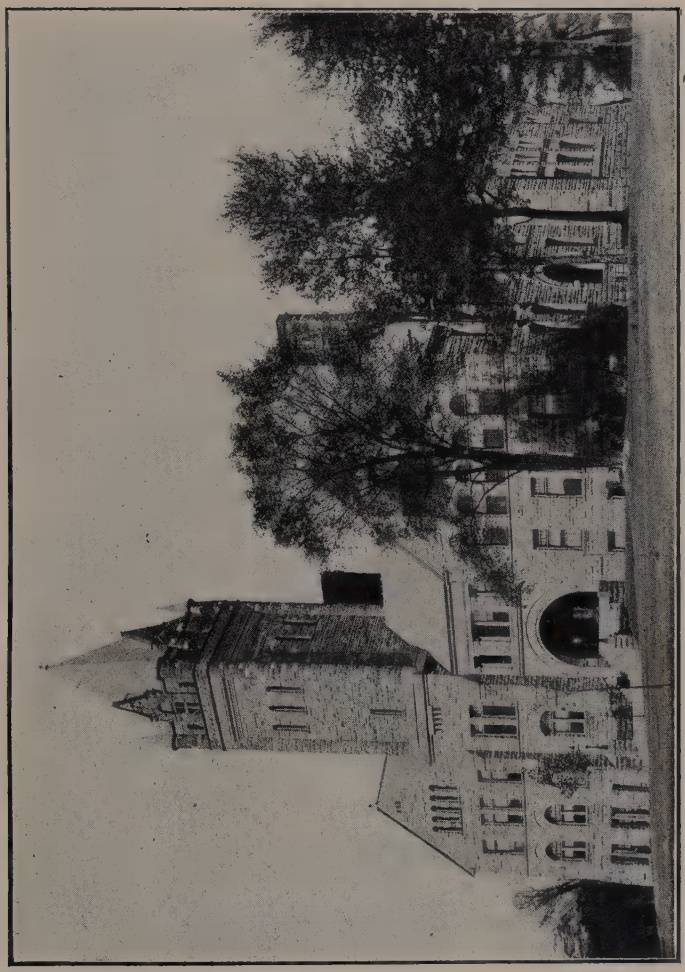
its sympathies and warm in its attachments; and then, Professor William G. Williams, LL. D., exact and exacting in the recitation room, yet ever kind, modest, and universally esteemed, a linguist of high rank, and professor of Greek for more than half a century; and Professor William F. Whitlock, LL. D., literary, practical, a superb teacher, as much at home in Latin and Latin literature as a mother with her children, the loving and loved friend of all young people, were each in turn the acting president of the University.

The third president was the Rev. Charles H. Payne, D. D., who came to the university after an extraordinary career as pastor of Eastern Churches. Dr. Payne's administration was marked by emphasis on evangelism. He was a remarkable preacher, a dominating personal leader, and was instrumental in leading hundreds of students into the Christian life.

The fourth president of the university was the Rev. James W. Bashford, D. D., of Buffalo, New York. His presidency of the university for some fifteen years was attended with great and growing success in the number of students, in the erection of buildings, in popularizing the institution throughout the State and the country, and in the adoption of such standards and policies as should meet the requirements of the times. President Bashford was elected to the office of bishop of the Methodist Episcopal Church in 1904, and immediately assigned to duties in China, where ever since he has had his episcopal residence, and where in the providence of God he has been performing a work the records of which only eternity can unfold.

The Rev. Herbert Welch, D. D., LL. D., became president of the university in 1906, and by a thorough acquaintance with the details of administration, the maintenance of a high moral standard for the students, the increase of the endowment to a half-million dollars, and the introduction of the spirit of modernism into the institution, is making the university a center of increasing light and influence in the State.

The annual attendance of large numbers of young men and women, the generous support and wise counsels of many laymen in Ohio Methodism, the united patronage of all the Conferences in the State, and the spirit of the fathers immanent in the school, and more, the immanence of the Spirit of all wisdom and goodness in the university, combine to make the Ohio Wesleyan one of the greatest schools in the land.



University Hall.

XVII

Ohio Northern University.

Ada, the seat of the Ohio Northern University, is an attractive town in Northwestern Ohio, on the Pittsburgh, Fort Wayne, and Chicago branch of the Pennsylvania Railroad. Its climate is healthful, sanitary conditions well guarded, and it possesses an abundant supply of excellent water from drilled wells. The town is singularly free from epidemics.

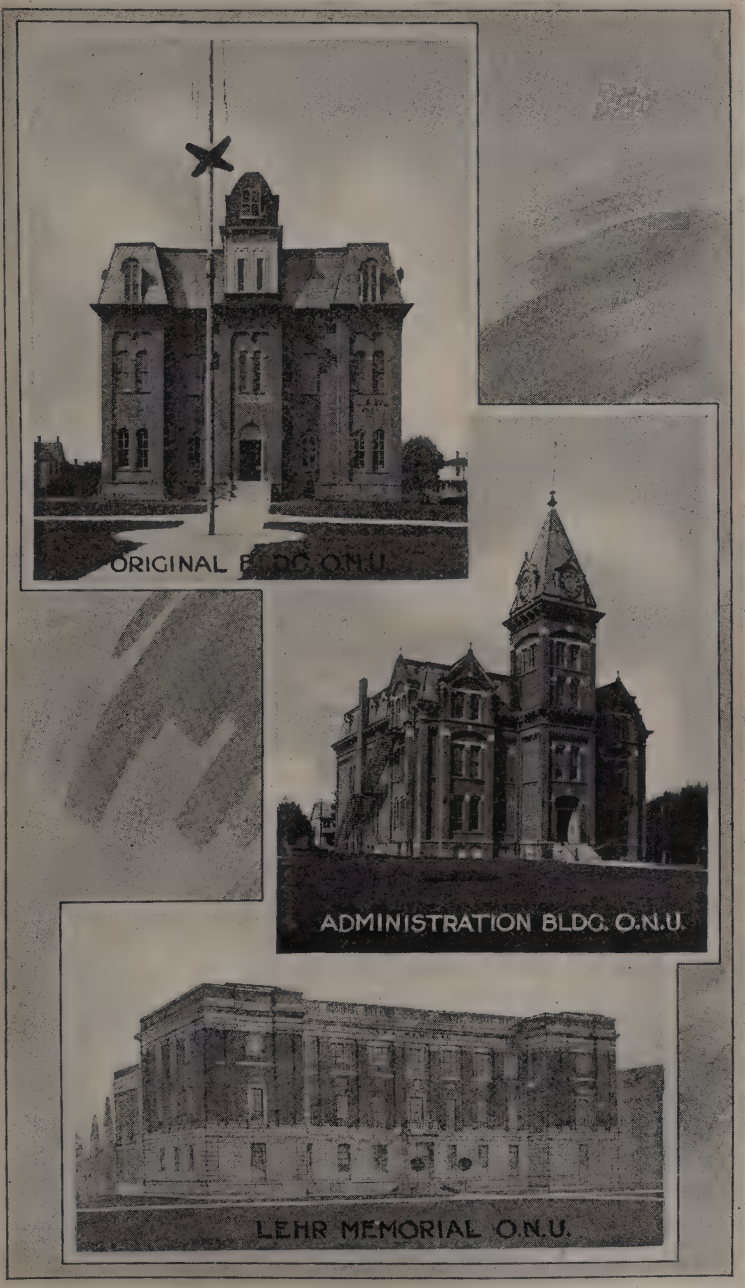
Fine forest trees line the avenues and adorn the premises, affording a delightful retreat during the summer months. The paved streets, the hot and cold water plants, the electric light works, and the constant building and renovating of residences and building blocks evince the interest of the citizens in the matter of public utilities and civic improvements. Exclusive of students, the population of the town is about three thousand.

The people are moral, large-hearted, and especially kind and courteous to the students. For several years the saloons have been banished from the place, and to-day the county is "dry" under local option law.

In the latter sixties, half a century ago, Henry S. Lehr, a young pedagogue from Eastern Ohio, found his way westward to this town, then known as Johnstown. He secured employment as teacher in the Union Schools, and afterwards taught for a number of terms a select school. His spirit of enthusiasm and helpfulness, and his keen appreciation of the practical in subjects and in the methods of instruction, attracted many students and prospective teachers to his school.

The dream of founding a great normal school, in which plainness, practicalness, and inexpensiveness should be the main characteristics, became a master passion, directing his thought, shaping his plans, and at last taking definite and actual form in his purpose.

In the year 1870-71 the first building, a large, three-story brick, was erected, and on August 14, 1871, the Northwestern Ohio Normal School was formally opened "for the instruction and


ORIGINAL BLDG. O.N.U.
ADMINISTRATION BLDG. O.N.U.
LEHR MEMORIAL O.N.U.

training of teachers in the science of education, the art of teaching, and the best methods of governing schools."

In the fall of 1875 the Northwestern Normal School, located in Fostoria, Ohio, was consolidated with the Northwestern Ohio Normal School at Ada. From the very beginning a limited number of special subjects was offered in the course of instruction, but from time to time, as patronage required, department schools were organized as follows: Music, commercial, telegraphy, fine arts, stenography, engineering, military, law, and pharmacy.

In 1885 the name was changed from Northwestern Ohio Normal School to Ohio Normal University, the plan and management remaining the same, and the principles and methods in normal instruction marking the administration.

From its inception the school was under private management and control until in September, 1898, when the proprietors of the school sold it to the Central Ohio Conference of the Methodist Episcopal Church for $24,000.

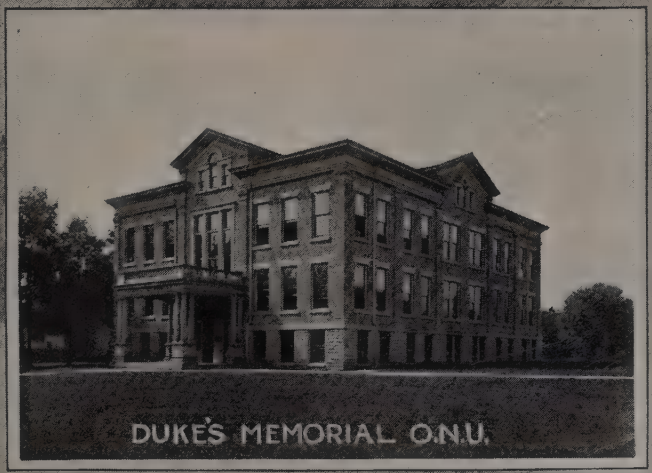
Under the new administration, as rapidly as existing contracts permitted, there came a change in the relations of the several departmental schools to the main school. These, hitherto semi-independent, were now recognized under one management and control, and the respective deans placed on salaries instead of on commissions. At the same time instruction in the main school was made departmental, with the head teacher in each department as director.

In 1904-05 the institution was chartered under the name of the Ohio Northern University.

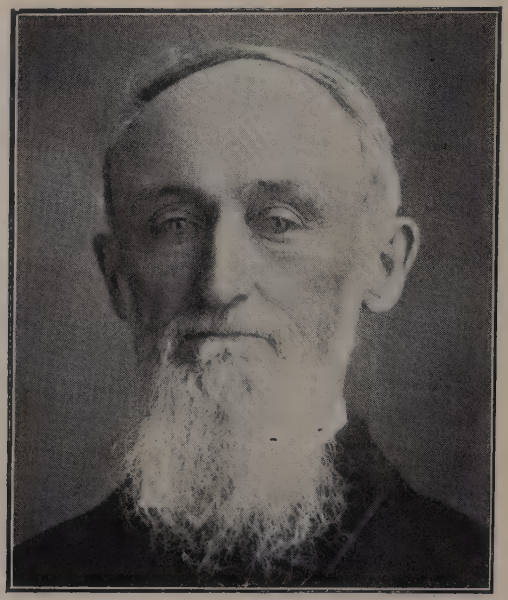
The university campus lies in a residential portion of the town, a few blocks south of the Pennsylvania Railroad station. On this campus stand the old Normal Hall, endeared by many a cherished memory of the early and struggling days of the school; the Administration Building, erected by the citizens of Ada and leased to the original proprietors of the school, but deeded a few years ago to the present owners; Dukes' Memorial Building, located on the south side of the campus, devoted to science, engineering, and law; the Brown Auditorium, in the northeast angle of the campus, an assembly hall for gatherings of all kinds, from lecture courses to basket-ball; the Pharmacy Building, in the northwest angle, recently remodeled and newly equipped; while just outside, south-



BROWN AUDITORIUM O.N.U.



DUKE'S MEMORIAL O.N.U.



H. S. Lehr, LL. D.,
Founder and First President.



Rev. Leroy A. Belt, D. D.



Rev. Albert Edwin Smith, Ph. D., D. D.

west of the quadrangle, Music Hall, with its assembly room, offices, and private practice rooms, well lighted and heated by the university central heating system. At night these buildings are all lighted with electricity.

The university possesses a tract of land within a block and a half of the campus, containing sixty acres of rich, productive soil under cultivation. Here the agricultural buildings are to be erected in the near future—a well-equipped College of Agriculture already partly organized and giving instruction, to be devoted to the practical demonstration of farm methods and problems, and to the training of young men and women to stay on the land and to be made to realize that independence, culture, social development, and a free life are to be attained in rural districts as well as in the city.

The various departments of the university—Chemical, Biological, Museum, Pharmaceutical, Library—are all well cared for and appropriately and fully equipped.

The Young Women's and the Young Men's Christian Associations are strong organizations and are exerting a salutary and moral influence on the student body.

The Rev. Leroy A. Belt, D. D., was elected president of the university in 1898, and resigned in 1905, and the Rev. Albert E. Smith, D. D., Ph. D., became its president. The Faculty comprises some thirty professors and instructors.

The enrollment of students in the various departments of the school in 1912 was between eleven hundred and twelve hundred.

The purpose of the university to raise $200,000 of endowment during the year 1913 has been realized.

The graduating class of 1912 numbered two hundred and forty-nine students. Eighty-five out of the eighty-eight counties of the State, twenty-nine out of the forty-eight States of the Union, and twelve foreign countries are represented in the enrollment of the school.

The institution has a preparatory course of fifteen standard units and three full college courses leading to the Bachelor degree.

XVIII.

History of Churches.

ADA CHURCH.

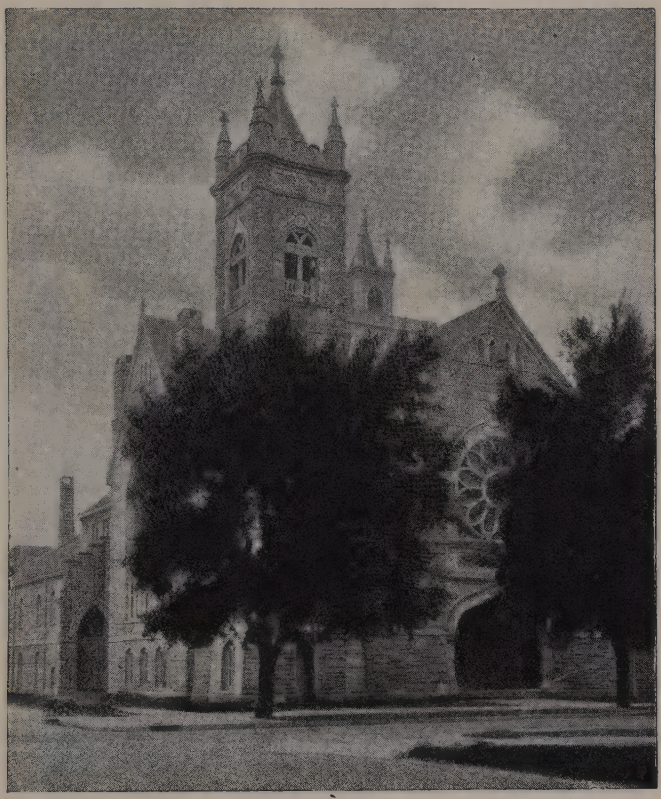
The Methodist Episcopal Church in Ada was organized in 1854 or 1855. The village was then called Johnstown. Meetings were held by Samuel Hagerman and Enos Holmes, local preachers, and a small class was gathered. Among the original members were Joel Baum and wife, William Tyley and wife, Brother Schliester and wife and daughter, S. M. Johnson and wife, Hammond Gilbert, Eli Newman and family, Mrs. Samuel Lynch, John Epley and wife, the Woods and the Turner families. Among the early preachers were David Bulle, Joseph Good, and J. A. Smith. Johnstown was on the Patterson Circuit, and was served in 1861 by Joseph Wykes; in 1862, by Joseph Wykes and Silas B. Maltbie; in 1863, by W. K. Peck and H. J. Bigley. That year there was a great revival and ingathering, some of the families of which still remain. In 1864 the preachers were W. J. Peck and T. J. Mather. In 1865 it was placed on the Dunkirk Circuit, and W. J. Peck was pastor. He was called from labor to his reward in 1866. At the next Conference the Johnstown Mission was organized, and J. S. DeLisle was appointed to it.



Rev. O. L. Curl, Pastor.

The meetings were now held in the Presbyterian Church. They had hitherto been held in the schoolhouse on the corner of Main and Montfort Streets. It was in this same schoolhouse that H. S. Lehr taught his first select school, which developed into the Normal School and later into the Ohio Northern University, after the Central Ohio Conference bought it from Professor Lehr.

In the second year of Rev. DeLisle's pastorate—that is, 1868—the old church was built. It was a capacious, two-story building and comfortably housed the growing congregation until the present



First Church, Ada, O.

beautiful structure was erected. The preachers here when the church was in process of erection were S. L. Boyer and John I. Wean.

J. T. Cunningham came to Ada in 1872. He was foremost in all that tended to advance the interests of the Church until his death, in 1911. In addition to the many other large gifts, he presented the congregation with one of the lots on which the new church now stands.

At the present time the Church has a membership of nearly eight hundred.

The Methodist Episcopal Church in Ada is more largely responsible for the religious tone of both the university and the town than any other institution in the town, and her increasing membership and crowded galleries are an indication that she is accomplishing her mission.

The Rev. O. L. Curl is the present popular pastor.

ANNA CHARGE.

This charge has three appointments—Anna, Botkin, and Wesley Chapel. We are indebted for the facts concerning the early history of these societies to a very carefully prepared historical record left by Rev. David F. Helms, pastor of Anna Circuit from 1883 to 1886.



Rev. John W. Miller, Pastor.

In February, 1842, Rev. Samuel Lynch came to the neighborhood eight miles north of Sidney, Ohio, and stopped at the home of Mr. Munch and organized the first Methodist society in that neighborhood, called "Munch's Class." A few years later a hewed-log church was built about one-eighth of a mile north of the present site of the town of Anna, and the name of the society was changed to Mt. Gilead Methodist Episcopal Church.

In 1858 the log house at "Mt. Gilead," now Anna, was torn away, and, under the pastorate of Rev. Patrick G. Goode, a frame church, 30 x 40 feet, was erected on the site of the log church; and it was dedicated that year by Rev. T. H. Wilson.

A list of the preachers who preached at one or more of the above named three societies is quite interesting. Prior to 1860 the record gives the names of Clark, Sutton, Kemper, Walker, Warnock, Brown, Berry, Stephen D. Shaffer, H. O. Shelden, T. H.

Wilson, Brandeburg, John S. Kalb, A. Harmount, J. S. Albright, A. Foster, M. R. Hebbard, Baker, L. C. Webster, G. Lease, N. B. C. Love, and Patrick G. Goode.



Anna Church and Parsonage.

In 1884, Rev. David F. Helms, pastor, the fourth Quarterly Conference appointed as a Building Committee for a new church at Anna the following: S. D. Young, P. W. Young, Daniel Curtner, F. S. Thirkield, J. W. Davis, Wilson Dill, and R. D. Mede. Under the direction of these brethren the present beautiful modern brick church was erected, and dedicated February 6, 1887, by Dr. J. H. Bayliss, editor of the *Western Christian Advocate*.

Botkins Church.

About 1834 a Methodist society was organized at the house of Richard Botkin, in Dinsmore Township, in the northern part of Shelby County, Ohio.

According to tradition, this society was organized by Rev. D. D. Davidson and Rev. James Smith, the class consisting of Richard Botkin and wife, Henry Hilbrant and wife, and a few others. The house of Richard Botkin (from whom the present village of

Botkins was named) was the meeting place of the society for a number of years.

In 1841 the Botkin society erected a hewed-log church, 30 x 40 feet. This structure was used for a church until 1860, when the society built a frame church (still standing, and now used by the Roman Catholic Church as a schoolhouse). This church was dedicated by Rev. T. H. Wilson, under the pastorate of Rev. Patrick G. Goode.

In 1861 Rev. Harrison Maltbie was sent to Hardin Circuit, in which was included Anna and Botkins, called respectively "Mt. Gilead" and "Asbury." By these names these two societies appear for a number of years in the Annual Conference records.

The present church at Botkins, a brick structure, was built and dedicated 1872-73.

Wesley Chapel.

Rev. Thomas Simms, while pastor of Bellefontaine Circuit, in 1833, came into this community at the solicitation of some Methodist families and preached a sermon and organized a class of seven members at the home of Philip Young, Sr. Those who composed the class were Philip Young, Sr., and wife, Adam Young, Sr., and wife, John M. Wilson and wife, and Mrs. Isaac Bogard.

About 1844 the society erected a frame church building, which they named Wesley Chapel, located about three miles east of Anna. This was replaced by a good modern building in 1893, which was dedicated by Dr. Earl Cranston, now bishop.

From this rural Church have come three men who entered the Conference and gave years of faithful service to the Church: Rev. Jason Young, Rev. Philip Lemasters, and Rev. Valentine Staley. Also three local preachers: Rev. William Young, Rev. Philip Lemasters, Sr., and Rev. Peter Young.

ANSONIA.

Ansonia, formerly called Dallas, had Methodist services as early as 1859, when it was a part of Versailles Circuit; and there is a memory among the people of the place that in 1839 the Ohio Conference appointed a preacher by the name of Edward Williams to preach in that vicinity. In 1863 Ansonia was a part of Hill Grove Circuit, and in 1870 it was connected with Wabash Circuit.

In 1872 Dallas Circuit was organized, the Rev. R. D. Oldfield, pastor, and consisted of Ansonia (Dallas), Webster Chapel, Raper Chapel, Union, and Dawn.

Until the year 1873 the society held services in the old schoolhouse and in the Christian Church, when a brick building was erected, and dedicated in October of that year by the Rev. W. G. Waters, D. D., presiding elder of the Bellefontaine District, the Rev. E. D. Whitlock being pastor. The building cost about $3,500.

The week following the dedication the pastor called together the officiary of the circuit, and a parsonage was purchased. Some of the official members of the Church at that date were Monroe Glick (a local preacher), Noah Poling, Samuel Kenhner, W. H. Fry, and Dr. Hooven. At this time there were but few gravel pikes in the country, the roads by which the various appointments were reached being "mud" roads.

Dawn, a village some three miles east of Ansonia, on the Big Four Railroad, a Sabbath evening appointment, was reached by hand-car, which the section boss, a generous Catholic, loaned to the pastor, and which was pumped down to the service by young men of the village, who kindly proffered their muscle and wind to save the preacher a long ride by a circuitous route.

In 1899, during the pastorate of the Rev. J. S. Snodgrass, steps were taken towards the enlargement and remodeling of the church building, and in the following year the Rev. J. T. Pope, pastor, some $4,000 were expended in greatly improving and beautifying the church. Since 1900 Raper Chapel is the only society connected with Ansonia, Webster Chapel having become a part of Rossburg, formerly called Rossville Circuit, and Dawn with association elsewhere, and Union being dropped. During the pastorate of the Rev. M. M. Markwith, in the middle nineties, Raper Chapel, Lightville (which succeeded Webster as an appointment), and Rossburg, each built new churches. Among all these various places Raper Chapel was the first to have preaching services, which was in 1835, in the house of Samuel E. Carter, and at that time a class was organized. In 1856 the Rev. John S. Kalb, presiding elder of the Sidney District, Central Ohio Conference, the Rev. Harry O. Sheldon was preacher in charge.

The pastors of the circuit have been: R. D. Oldfield, E. D. Whitlock, T. L. Reade, Philip Lemasters, John R. Colgan, E. E.

McLaughlin, M. M. Markwith, J. W. Hodge, C. G. Smith, J. S. Snodgrass, J. T. Pope, W. N. Roberts, and J. D. Simms. The presiding elders and district superintendents have been, since the organization of the circuit: W. G. Waters, S. L. Roberts, Joseph Ayres, Oliver Kennedy, L. A. Belt, E. D. Whitlock, A. J. Fish, T. H. Campbell, C. H. Havighurst, and D. H. Bailey.

BELLEFONTAINE CHURCH.

Reliable and authentic sources from which to glean the early history of the Methodist Episcopal Church in Bellefontaine are lacking.

The Rev. John Strange, who was widely known as a pioneer preacher in Indiana and Ohio, is said to have preached the first Methodist sermon in this region, about the year 1816, in the old town of Belleville, located south of the present site of the Logan



Bellefontaine Church.

County fairgrounds. He was a frequent guest in the log cabin of Samuel Carter, south of town. The town of Bellefontaine was laid out in 1818 by William Powell, and soon outstripped its rival and became the center of missionary operation in Logan County. Such men as the Rev. James B. Finley and the Rev. Russel Bigelow, whose fame as great preachers and heroic missionaries in the

primeval wilderness of Ohio will never be forgotten, were frequent visitors in these parts, and did effective work in laying the foundation of Methodism in this vicinity.

The first church building, or, as it was then called, meeting-house, was a little brick structure, 20 x 25 feet, located on West Chillicothe Street. The lot was conveyed by Samuel Newell to the trustees of the Methodist Episcopal Church for $55, the date of the deed being December 18, 1826. The church was then in process of erection and was completed early in 1827. The trustees were Robert Casebolt, David Segar, John Bishop, Jacob Foster, Jacob Stanley, John Carpenter, Samuel Carter, John Powell, and Wm. Stanfield.

The first Quarterly Conference record we have been able to find dates back to December 7, 1833, William H. Raper, presiding elder, and Thomas Sims, preacher in charge. The total amount contributed by the ten or more appointments for the preacher's salary during that year was $99.54. Noah Z. McColloch was the recording steward. Among the members at this early date whose names are familiar were Robert Casebolt, Lemuel G. Collet, Samuel Carter, Rachel Mayse, James Starr, Noah Z. McColloch, and Isaac S. Gardner.

Robert Casebolt was an effective local preacher, and his exemplary life and jealous zeal for the cause of God are still enshrined in the memory of many. Rev. John Shepherd, father of Mrs. A. M. Roebuck and Mrs. Josiah Shuffelton, who had been ordained in early life by Bishop Asbury, and whose earnest labors as a local preacher are still frequently mentioned, removed here with his family in 1834. Bellefontaine was then included in a large circuit of many appointments: West Liberty, Zanesfield, Logansville, Cherokee, Roundhead, Rushsylvania, Rum Creek, Messick's Meeting House, and other points scattered over the territory now called Logan County.

The first Methodist parsonage, located on lot No. 172, now occupied by the residence of Dr. W. W. Hamer, was bought of Adam Minear, September 24, 1837. In 1839, during the pastorate of the Rev. Wm. Morrow, a new and larger church was built upon the site of the old edifice, costing $1,139. He was supported in the enterprise by a zealous body of men, foremost among whom

were Lemuel G. Collett, Noah Z. McColloch, Daniel Hopkins, James Starr, Jonathan Seamen, and Isaac S. Gardner. The church was completed and dedicated in 1840, the sermon being preached by the Rev. Adam Poe.

Bellefontaine was made a station in 1847, during the pastorate of the Rev. Samuel L. Yourtee, and from that time the work of the Church was blessed with increasing growth and prosperity. A division occurred in 1853, while the Rev. David Rutledge was pastor, the congregation worshiping in the old church calling itself First Charge, and the other calling itself Second Charge and worshiping for a short time in the little brick church which was located back of the present African Methodist Episcopal Church, and recently torn down. The Second Charge soon projected a church edifice and located it on the southwest corner of Main Street and Sandusky Avenue. The congregation was not a wealthy one, and it was only after hard work and the most rigorous self-denial that they finally brought their handsome church to completion at a cost of $7,000. The Rev. David Rutledge was pastor, and was earnestly supported by such men as Anson Brown, Hamilton B. Short, Daniel Stephenson, J. O. Butler, Thomas Miltenberger, Joseph Chambers, and S. L. Taylor. J. O. Butler is the only one of these now living. The church was dedicated June 17, 1855, the sermon being preached by the Rev. Davis Clark, D. D., then editor of the *Ladies' Repository*. The newspapers of that time were not very profuse in their reports of local enterprises. The only paper that gave any mention of the dedicatory services was the Bellefontaine *Republican*, in the issue of June 22, 1855. The following is the brief notice, occupying seven lines, a sample of journalism in the fifties: "At the dedication of the new church last Sabbath, $1,500 was subscribed to meet the indebtedness, and but $500 more remains to be raised to pay the whole expense of this magnificent structure. This, we conclude, is a favorable state of things for those most directly interested. One more peep at the stars and the day is yours."

The two charges were consolidated in 1858, at the conclusion of the pastorates of the Rev. Franklin Marriott and the Rev. Oliver Kennedy. The Rev. Thomas Parker was the first pastor of the united congregations. His deeply spiritual and magnetic eloquence

is still remembered by many of his old parishioners. The Church now entered upon a period of great prosperity. The pastoral term was increased to three years in 1864, and for five successive pastorates the full term was served, namely, the Revs. Wesley G. Waters, L. A. Belt, Isaac Newton, S. L. Roberts, and E. D. Whitlock. Since 1863, with the exception of two years, there has not been a pastorate of less than three years' duration.

In the autumn of 1885, during the Rev. Isaac Newton's second pastorate, occurred what is known as the great "Bitler Revival," which resulted in about two hundred accessions to the Church. The church building now became inadequate to accommodate the growing congregation. A new church was talked of, and subscriptions were solicited by Brother Newton. In September, 1886, Rev. J. L. Albritton was appointed his successor. From the very beginning Brother Albritton with his wonted energy urged the building of a new church. A soliciting committee was accordingly appointed, consisting of John B. Williams, J. O. Sweet, and Joseph Colton. The original plan was to build a $20,000 church on the site of the old edifice, but the trustees finally concluded to purchase the Davidson lot, on the opposite corner, which would afford them more room to build a larger and finer structure. Under the wise and energetic administration of Brother Albritton, assisted by a faithful Church and an efficient Building Committee, consisting of J. M. Williamson, John B. Williams, Robert Colton, Alfred Butler, and E. J. Short, the present magnificent edifice was brought to completion at a cost of $40,000. The dedicatory services were held Sunday, June 23, 1889, Bishop John P. Newman preaching the sermon. It was a great occasion, fully 1,600 people being present, and, under the efficient management of Presiding Elder L. A. Belt, $9,000 were raised in subscriptions to cover the total indebtedness.

All bore nobly their part of the financial burden, and many contributions, especially among the smaller amounts, involved the severest self-denial and were given with tears of gratitude. Never, perhaps, was a church built with so little friction. All entered into the enterprise enthusiastically and thus built for themselves this beautiful memorial. Robert Colton, Joseph Colton, J. B. Williams, Alfred Butler, J. M. Williamson, and others, together with the

pastor, gladly sacrificed time and much energy in the management of the finances and the supervision of the work of church building. The architect of the church was Wm. Kauffman, of Pittsburgh, Pa., son of Mr. and Mrs. James Kauffman, of Bellefontaine. It is in many respects one of the finest church edifices within the bounds of the Central Ohio Conference.

Four times within the history of the Church has the Annual Conference held its sessions in Bellefontaine. The first convened August 30, 1865, Bishop Thomas A. Morris presiding; the second, September 26, 1877, Bishop Matthew Simpson presiding; the third, September 9, 1886, under the presidency of Bishop John M. Walden, and the fourth, September, 1896, Bishop Charles H. Fowler presiding.

The Church has had the distinction of having three of its members represent the Central Ohio Conference in the General Conference.

Judge Wm. Lawrence was unusually honored in being elected repeatedly as a lay delegate to that body: to the General Conference at Brooklyn, in 1872; at Philadelphia, in 1876; at Cincinnati, in 1880, and at Omaha, in 1892. In all of these Conferences his reputation as a lawyer, jurist, and statesman won for him distinguished recognition and gave him a commanding influence. On the floor of the Conference, as in the committee room, he was always prominent in the discussion of the great constitutional questions of the Church.

John B. Williams was elected to the General Conference which convened in New York in 1888, and proved himself worthy of the honor conferred upon him; and Robt. Colton to the General Conference of 1900, in Chicago.

Dr. C. R. Havighurst, at present pastor of a large and prominent Church in Youngstown, Ohio, to whom we are indebted for this excellent history of the Church, was the pastor in Bellefontaine in the early nineties.

In 1891 the Church gave $1,339 to missions, of which $1,010 was contributed by the Church and Sunday school, and $329 by the Woman's Foreign Missionary Society. For a number of years the Church enjoyed the distinction of being the banner missionary Church in the Conference.

MINISTERS OF THE CHURCH, PRESIDING ELDERS, AND DISTRICT SUPERINTENDENTS.

Pastors: Levi White; George Gotch; Thomas Beachman; Joshua Boucher; John W. Clarke and James B. Finley; Robt. W. Finley and Wm. Sutton; John G. Bruce, John Stewart and Peter Sharp; W. M. Sullivan and Thomas Sims; Wm. S. Morrow and Wesley Brock; Stephen H. Holland and Wm. J. Elsworth; Adam Minnear and John W. Steele; Daniel D. Davidson and John W. Stone; William Morrow and Abram B. Waumbaugh; Jacob Brown; David Warnock and Wm. Nickerson; Samuel Lynch and Geo. S. Phillips; Wm. Spafford; Robert S. Kimlen and Wm. Boggs; Mathew L. Starr and Alex. Harmount; Samuel L. Yourtee and Elisha Hook; Joseph Jones, Jacob T. Caples, David Rutledge, Thomas H. Wilson, Joseph Wykes, Franklin Marriott, Wm. W. Winter, David Rutledge, H. S. Bradley, Jas. W. Fribley, Oliver Kennedy, Thomas Parker, John S. Kalb, Chas. W. Ketcham, Samuel Lynch, Wesley G. Waters, Leroy A. Belt, Isaac Newton, Samuel L. Roberts, E. D. Whitlock, Gershom Lease, Oliver Kennedy, E. D. Whitlock, Isaac Newton, J. L. Albritton, C. R. Havighurst, J. M. Mills, T. H. Campbell, Jesse Swank, M. M. Figley, J. F. Olive, and C. C. Peale.

Presiding Elders and District Superintendents: J. B. Finley, Sandusky District, Ohio Conference; John Callins, Miami District, Ohio Conference; J. B. Finley, Lebanon District, Ohio Conference; John F. Wright, Lebanon District, Ohio Conference; Wm. H. Raper, Lebanon District, Ohio Conference, for one year, and on the Urbana District for two years; Robert O. Spencer, Urbana District, Ohio Conference; Zachariah Connee, Urbana District, Ohio Conference; Wm. S. Morrow, Bellefontaine District, North Ohio Conference.

For the next nineteen years the Sidney District appears in the Minutes of the Conference, twelve of which were in the North Ohio, four in the Delaware, and three in the Central Ohio Conference, with Samuel P. Shaw, Wesley Brock, Hiram M. Shaffer, John S. Kalb, and Alexander Harmount as presiding elders. The name then changed to the Bellefontaine District, Central Ohio Conference, with Joseph Ayres, Joseph Wykes, Wesley G. Waters, Samuel L. Roberts, Oliver Kennedy, Leroy A. Belt, E. D. Whitlock, And. J.

Fish, T. H. Campbell, as presiding elders, and C. R. Havighurst and D. H. Bailey as district superintendents.

BETTSVILLE CHURCH.

The Bettsville society was formerly a part of the Port Clinton Mission.

In 1851 the territory comprising Bettsville was known as the Seneca Mission.

Newell J. Close was appointed pastor of the mission in 1851, and received $174. The charge is now composed of Bettsville, Fort Seneca, Kansas, and Amsden. At an early date in the history of Bettsville it was connected with Lower Sandusky (Fremont), and was served by ministers of the North Ohio Conference.

Like all other appointments in the early days of Methodism, it has undergone many changes of relation, and as no consecutive account of the society has been kept, it is impossible to give the history of the Church in this place.

The Annual Conference Minutes afford some information concerning the names of pastors, the following appearing in the list: J. Brakefield, James Milligan, J. T. Caples, Jonas Adams, Lorenzo Rogers, Richard Biggs, David Bulle, John W. Hill, Sr., L. O. Cook, Philip Lemasters, N. S. Brackney, Oramil Sheeves, J. S. Snodgrass, A. Barker, S. W. Scott, C. S. Barron, T. J. Engle.

All the societies worship in good church buildings, and the circuit is provided with a new and very commodious parsonage, located at Bettsville, and erected under the pastorate of C. S. Barron.

BOWLING GREEN CHURCH.

[We are indebted to the late Mr. Samuel Case, of Bowling Green, and his daughter, Mrs. Lura W. Callin, for this historical sketch.—EDITOR.]

Along in the early twenties the itinerant Methodist preachers began work in this neighborhood, preaching in the cabins and the primitive schoolhouses, wherever a few pioneers were willing to gather together to listen to their messages. The house of Joseph Sargent, near Portage, became a regular preaching place, as did also the home of Robert Barr, in Center Township, the site of the old house being within the city limits of Bowling Green.

Later on a schoolhouse, situated on the Napoleon road, near Main Street, became a permanent preaching center, and the Rev. I. Tracy (a local preacher, and the father of I. R. Tracy, of Toledo), Joshua Carr, and others, ministered to the little class, of which John Sargent and wife, Joseph Sargent and wife, and William Hunter and wife were among the members.

Bowling Green received its first regular ministry in 1836, from Revs. Alanson Fleming and Wesley Shortis, who were the preachers on the Waterville Mission, which included then Wood, Lucas, Henry, Hancock, Ottawa, and Sandusky Counties. Rev. John Janes was presiding elder. There were at that time 224 members on the circuit, but eight years later there were but 104; the situation may be understood by the following incident: In 1843 Rev. Charles Thomas came to the Waterville Mission, but, after spending one night at the home of Father Pray and discussing the work, he left before daylight the next morning, with the parting message that if he must starve, or die of chills and fever, he preferred a natural death and burial at Jeromeville, Wayne County, Ohio.



Rev. Jacob A. Hoffman, Pastor.

But there was a brave and gallant force whose nerve did not fail them in facing the terrors of the "Black Swamp" in behalf of the struggling pioneers for the sake of our Lord and Master, and we find among these hardy pioneer itinerants the names of Elnathan C. Gavitt, L. B. Gurley, James A. Kellam, John Janes, Wesley Brock, S. B. Guiberson, Oliver Burgess, Rolla H. Chubb, E. R. Hills, Horatio Bradley, John T. Kellam, Austin Coleman, Ira Chase, Elijah H. Pilcher, John L. Johnson, Samuel L. Yourtee, John A. Shannon, Thomas Barkdull, W. W. Winter, and Luke Johnson.

The first Sunday school was organized in Bowling Green in 1838 by Rev. Austin Coleman, with Henry Lundy as first librarian.

The first church building was erected in 1846, on the site now occupied by the Church of Christ, at the corner of Main and Washington Streets. Rev. Joseph O. Shannon was pastor in charge, and

Thomas N. Barkdull the junior preacher. This old building, the only place of worship in town for many years, and the cradle of each of the leading Church organizations of the town, was burned after being removed from the original site; the parsonage, purchased in 1856 and located across the street from the church, is still standing.

In 1866 this property was sold to the Congregational society. A new site was secured at the corner of Wooster and Prospect



Bowling Green Church.

Streets, preparations were made to build a larger and more commodious structure. These preparations were seriously hindered by the county seat contest, which overtaxed the little community's financial resources in the building of a new courthouse, so it was not until 1871 that the corner-stone was laid in the foundation, which had been in slow preparation for several years. Rev. Williston officiated at this ceremony, and Chaplain C. C. McCabe dedicated the church in 1872, also giving his famous lecture, "Bright Side of Life in Libby Prison," to help swell the building fund. At this time Thomas N. Barkdull was the pastor in charge and was finishing the allotted term of three years' service, to the sorrow of the small but courageous little society which had profited so much

by his kindness and wisdom. He had been preceded by Fielding L. Harper, who was appointed here in 1865, but died February 22, 1866, aged thirty-five years. He was succeeded by Rev. John Poucher in 1866, who remained until the fall of 1868, when John Kalb came for one year.

The following are the names of the preachers serving from 1852 to the present time: Frederick W. Vaticon, Nelson B. Wilson, Ambrose Hollington, Henry L. Nickerson, Joseph O. Shannon, Martin Perkey, Samuel L. Roberts, Josiah Adams, John A. Shannon, Jason Wilcox, Gershom Lease, I. N. Kalb, Joseph Good, Fielding L. Harper, John Poucher, John Kalb, T. N. Barkdull, D. R. Cook, L. M. Albright, Adam C. Barnes, I. N. Smith, Richard Wallace, I. D. Simms, N. B. C. Love, L. E. Prentice, G. H. Priddy, C. W. Taneyhill, W. H. Scoles, J. W. Holland, W. W. Lance, George Matthews, Stewart C. Wright, F. H. Essert, A. J. Fish, A. R. Custar, and J. A. Hoffman. These make the complete list of faithful and competent men that have served this Church during the past half a century, each leaving the impress of his ideal of the divine attainments and its demonstration in real life, and all adding something to the composite result attained at the present time.

It was during the pastorate of the Rev. J. W. Holland that plans were laid for the building of a new structure better adapted to the needs of the growing congregation and Sunday school, which finally materialized in the present beautiful church.

This new church was dedicated December 10, 1899, by Bishop C. H. Fowler, assisted by Dr. J. W. Bashford, president of the Ohio Wesleyan University, and the pastor, Stewart C. Wright.

The membership of the Church now (1914) numbers 725, and the Sunday school has an enrollment of more than one thousand scholars, each enumeration having almost doubled in the last five years, during the pastorate of the present pastor, Rev. Jacob A. Hoffman. Bowling Green is now one of the strong, aggressive Churches of the Conference.

BRADNER CHURCH.

The Methodist Church was organized in Bradner in 1866 by the Rev. Melvin T. Ayers, a member of the North Ohio Conference since Lakeside was transferred to that Conference. The number of members constituting the original roll was eighteen.

The present church building was erected in 1891, under the pastorate of Wilson U. Spencer, deceased. This building is now being remodeled at a cost of about $5,000.

Bradner was an appointment on the Prairie Depot Circuit until 1898, when W. T. Dumm became the first resident pastor, with Portage and Bethel as outlying appointments. Within the next year or two Portage was taken off, and Rollersville became a part of the circuit.



Rev. Robert E. Carter, Pastor.

During the pastorate of J. W. Miller a neat and comfortable parsonage was built.

The membership is constantly changing, because the town is in an oil region, but those belonging to the Church are faithful and earnest in service.

Prior to the organization of the Church in the town occasional preaching was held, which led to the formation of the society in the year mentioned.

The principal mover in the establishment of the society and the erection of the church was M. E. S. James, who secured nearly all the money to build the house of worship.

The pastors serving the Church have been: W. T. Dumm, J. W. Miller, C. A. Moore, S. W. Scott, Geo. A. Whitlock, and R. E. Carter.

BRYAN CHURCH AND WILLIAMS COUNTY METHODISM.

Williams County was created by legislative enactment in 1820, but was not organized until 1824. At that time there were few, if any, white inhabitants within the present boundaries of Williams County; however, a large part of what is now Defiance County was then included in Williams, and in 1825 the county seat was located at Defiance, then a small settlement on the Maumee River, near Ft. Defiance, at the junction of the Auglaize and Maumee Rivers.

In 1826 a call went up from this settlement to the Ohio Conference of the Methodist Episcopal Church for help; and in re-

sponse Elias Pattee was sent, who was probably the first Methodist preacher sent into Northwestern Ohio. There was no fixed boundary to his field of labor; it was limited only by circumstances and conditions, which were continually changing, but his efforts and influence brought gratifying results.

In 1833 Daniel Colgan settled on Bean Creek, within the present boundaries of Williams County. Other settlers came, and they applied to Defiance for preaching. James B. Austin came and probably preached the first sermon, and formed the first Methodist class in the county, at the home of Daniel Colgan. Other settlements were forming in the county, and there was organized a circuit, to which various names were given, one authority calling it the "Bean Creek and Pulaski Mission," others applying the title, "Lafayette Circuit." Whatever name may be applied to it, the work went on.

Henry Warner and Austin Coleman were the first men regularly sent out from Defiance upon the circuit, which at that time embraced all of what is now Williams County, a part of Fulton County, and Defiance County, and even extended into Indiana. The presiding elder's district embraced all of Northwestern Ohio.

When the removal of the county seat from Defiance to some point farther north, that it should be more central, was being agitated, settlements were being formed probably, in a measure at least, in anticipation of the transfer.

At that time a class was formed at the home of Thomas Shorthill. The class was composed of five or six persons, and the following is the first entry in the class record: "M. E. Church Record, 1838, of Pulaski Mission, Maumee District, Michigan Conference. Said Mission was created from the old Defiance Circuit, in the fall of 1838, and Thomas Shorthill elected Recording Stuard."

With the transfer of the county seat to Bryan, in 1841, Bryan became the central point of the circuit, and in 1860 became a station.

Services were held in the schoolhouse and in the courtroom until in 1855, when a building, 40 x 60 feet, was erected at a cost of $1,567. In 1895 this early building was replaced by a modern brick structure at an expense, including pipe organ and furniture, of approximately $17,000.

In 1912, during the present pastorate of Rev. Webster T.

Stockstill, the church was redecorated and the basement greatly improved, at an expense of $2,500.

The following is the list of presiding elders and preachers from 1838 to 1913: Presiding elders—John Janes, Wesley Brock, John T. Kellam, Thomas Kellam, Thomas Barkdull, C. W. Breckenridge, Wm. Pierce, David Gray, Joseph Ayres, Elnathan C. Gavitt, Samuel Lynch, Thomas H. Wilson, Leroy A. Belt, Park S. Donaldson, Wesley G. Waters, Elias D. Whitlock, S. L. Roberts, Gershom Lease, Parker P. Pope, J. M. Mills, J. H. Fitzwater, Joseph Bethards, Jonas F. Harshbarger, David H. Bailey.

Preachers—A. Coleman and Harry Warner, missionaries; Joseph Santly and J. H. Freed, missionaries; Zara Norton and Orrin Hatch, missionaries; S. H. Alderman, John L. Ferris, and Chester Coleman, preachers; Wm. W. Winter and Samuel Mower, Wm. Boggs and R. H. Wilson, Alanson Foster and H. K. Barnes, John Burgess and S. Fairchild, Henry Chapman and A. H. Walter, Benjamin Herbert and John S. Cutler, David Ocker and John A. Shannon, Thomas Parker and James Wilcox, J. S. Albright and E. Lindsey, J. W. Thompson, Henry Warner and H. C. Nickelson, J. H. Beardsley, Wm. Thatcher and D. D. S. Reigh, John H. Miller, E. Morrison and Ambrose Hollington, H. M. Close, A. M. Corey, F. L. Harper, Wesley G. Waters, John L. Bates, P. A. Brown, H. J. Bigley, James F. Mounts, Wm. H. Deal, Wm. W. Lance, Daniel G. Strong, Wm. H. Scoles, Greenbury H. Priddy, C. W. Taneyhill, George Matthews, Thadeus L. Wiltsee, Chas. E. Bennett, John I. Wean, John C. Shaw, and Webster Stockstill.

CELINA CHURCH.

The Methodist Church was organized in Celina in 1844, and until 1850 was a part of the St. Marys Circuit, when Celina became the head of Celina Circuit.

In the year 1856, when the Central Ohio Conference was organized, it was formed into a half-station, with Copp's Chapel as an outlying appointment.

In 1872, when the Rev. Arkinson Berry was presiding elder, it became a station, with Jeremiah McKean as pastor, who remained the full term of three years.

He was succeeded in order by Reuben Rauch, Peter Biggs, Caleb Hill, Lyman E. Prentiss, Joseph H. Cater, Alexander Har-

mount, William R. Seaman, Albert E. Smith, Daniel Carter, Joseph H. Bethards, Stewart Baumgardner, Clayton A. Smucker, Parker P. Pope, Charles Bennett—in all, forty years, to 1912, when Wm. W. Lance was appointed pastor.

The present commodious church was erected during the pastorate of the Rev. A. E. Smith, and the parsonage was remodeled into its present modernized form by the Rev. Chas. Bennett.

The congregation of the Church is made up very largely of intelligent and educated persons of the town, and the charge is one of the most prosperous and desirable appointments in the Conference; and in all the relations and interests of the Church it is noted for effective and aggressive work.

COLUMBUS GROVE CHURCH.

A Methodist class was organized two miles south of Columbus Grove, at the home of Philip Hopper, Sr., in October, 1839. His house continued to be a preaching place until 1853, when services were held in a schoolhouse, public hall, and in the United Brethren and Presbyterian Churches in the town until 1869, when, upon a lot given by Father Hooper, during the pastorates of Philip Lemasters, Harrison Maltbie, and J. C. Clemons, a frame church was built.



Rev. C. M. Monosmith, Pastor.

The congregation continued to worship in this building until 1891, when the present brick church was erected, under the pastorate of the Rev. Alexander Harmount.

Columbus Grove was an appointment with St. Johns, Elida, and Ottawa societies until 1868, when it was made the head of a charge itself; and in this relation it remained until 1903, when it was made a station.

The first class was organized under the joint pastorate of Elmer Day and Peter Hollopeter; and the following persons were members of that class and, therefore, charter members of the Columbus Grove Church, namely: Philip and Rachel Hooper, and their

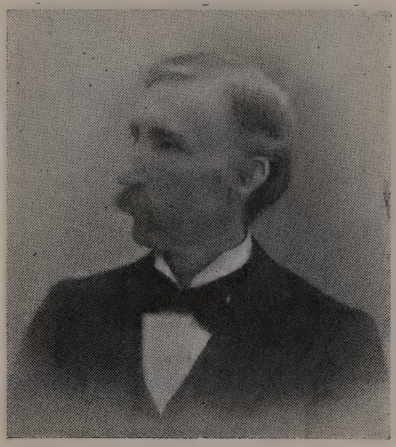
children, Mary, Julia, Rachel, John, and Elmira; George and Mary Stevenson and their children, Mary, Enoch, and Rachel; Adam and Loruma Van Meter, and Mrs. B. Kliver.

The record of the pastors from 1839 to 1860 is not complete, but among the preachers of that period were Jacob Albright, John Kellam, Mr. Hook, Brick, and DeLisle. Since 1860 those who have served the charge are: G. O. McPherson, Adam C. Barnes, B. B. Powell, Wm. Deal, Josiah F. Crooks, Philip Lemasters, Harrison Maltbie, J. C. Clemons, B. J. Hoadley, Geo. Matthews, W. H. Scoles, Reuben Rauch, John M. Mills, Peter Biggs, L. O. Cook, A. Harmount, N. B. C. Love, D. F. Helms, Wm. Hook, Jacob Baumgardner, M. C. Howey, W. J. Green, J. W. Gibson, Daniel Carter, and C. M. Monosmith.

From such a small beginning, seventy-four years ago, this Church has grown until it now has a membership of nearly three hundred, and a new church building is planned and will be erected soon.

CRIDERSVILLE CHARGE.

Cridersville Circuit comprises Cridersville, Shawnee, Fletcher, and Hume. Methodism was established within the bounds of this circuit in an early day.



Rev. Joseph D. Simms, Pastor.

Shawnee Chapel stands on historic ground. Near here was the old Indian Council House, in which some of the first preaching services were held in that vicinity.

The Breese family opened their house for religious services, and were among the charter members of the Shawnee society.

The first Methodist service in Cridersville was held in the year 1871, with the Rev. Chas. Cran as pastor.

About that time a building was moved into the village and occupied as a preaching place by both Methodists and United Brethren.

Some of the preachers of that time were P. A. Drown, W. G. Littell, W. A. Yingling, and L. H. Murlin. It was during Brother Murlin's pastorate, in 1877, that the present church building was erected, which was remodeled in 1906 by the Rev. W. R. Burton.

Dr. Kemper and Harry Kemper, J. O. Hover, Porter Edminiton, Samuel Spyker, and Emanuel Reed were some of the organizers of the Church in Cridersville.

ST. PAUL'S CHURCH, DEFIANCE.

Fort Defiance was built at the confluence of three rivers, the Maumee, Auglaize, and Tiffin. A beautiful situation, and although humble in the beginning, it has grown to a city of ten thousand souls.



Rev. Price A. Crow, Ph. D., Pastor.

Methodism came early to this locality. The first sermon preached in Defiance was by the Rev. Wm. Sprague, of the Methodist Episcopal Church, in the fall of 1832.

The Rev. G. R. Jones was the first presiding elder in Defiance. The first Quarterly Conference was held November 24, 1832. The second Quarterly Conference in Defiance was held in the courthouse.

The first church built in Defiance was of logs, in 1834, and was used continuously until 1853, when it was replaced by what was then considered a very good and commodious frame building. That house is yet doing service as the church home of the German Reformed congregation of this city.

Sometime during the period from 1855 to 1865, Defiance Church was separated from the circuit and became a station, and by 1872 the prosperity of the Church demanded a more commodious house for its congregation. After due consideration the trustees, consisting of E. F. Aldrich, J. P. Buffington, J. H. Bevington, T. D. Harris, C. Harley, James Orcutt, Peter Kettenring, C. E. Slocum, and Lewis Tiedeman, took the necessary steps by preparing a subscription, which was duly honored by liberal contributions. Mr. J. I. Hale, who is yet with us, was secured as contractor, and of

the Building Committee, Peter Kettenring and James Orcutt were made supervisors. How well they did their work is seen in the excellence of the building after a period of forty years and now forming the main body of the present beautiful and commodious structure.

During the pastorate of the Rev. Wm. W. Lance, from 1886 to 1890, a very large part of the funds were raised for the purchase

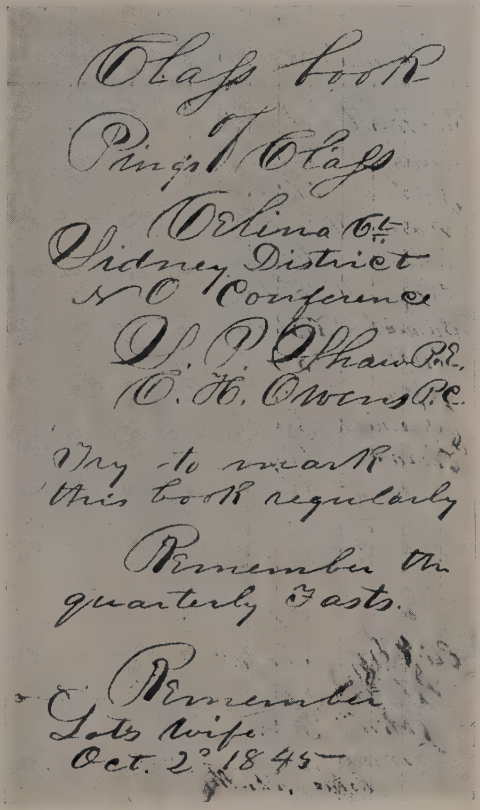


St. Paul's Church and Parsonage, Defiance, O.

and erection of a parsonage, and in 1891-92, under the pastorate of the Rev. J. M. Mills, the present substantial brick house was erected, and during the second pastorate of Wm. W. Lance a number of additions and conveniences were added to it, making it one of the most desirable preacher's homes in the State.

On the accession of Mr. Chas. H. Kettenring and wife to the Church, in the winter of 1907-08, they conceived the idea of reconstructing, enlarging, and decorating the church, and after much counsel with the pastor and members, the officiary determined to

proceed with the work. The Finance Committee consisted of Peter Kettenring, Prof. C. W. Butler, and C. C. Kuhn, but on the leaving of Peter Kettenring for the South in the winter, Chas. W. Kettenring took his place. J. I. Hale was secured as the architect, and



A Specimen Page of Old Style Class Book of a "Methodist Class."

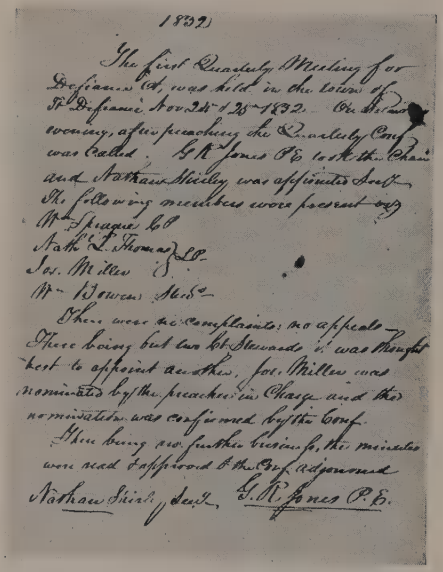
the present beautiful structure was completed and dedicated by Bishop John M. Walden, without a cent of indebtedness, June 27, 1909, after an expenditure of $36,000.

St. Paul's Methodist Episcopal Church, Defiance, has now one of the handsomest, most convenient, and elegant church buildings and parsonages in the Conference.

The presiding elders and district superintendents of this Church since 1870 have been as follows: S. S. Barter, Leroy A. Belt,

Wm. W. Winter, Alexander Harmount, I. R. Henderson, Samuel M. Roberts, Gershom Lease, P. P. Pope, J. M. Mills, J. H. Fitzwater, Joseph Bethards, J. F. Harshbarger, D. H. Bailey.

The pastors since 1870 have been as follows: Daniel G. Strong, Thaddeus C. Reade, Arkinson Berry, Gershom Lease, Andrew J.



1832

The first Quarterly Meeting for Defiance Ct, was held in the town of Ft Defiance Nov 24th & 25th 1832. On Saturday evening, after preaching the Quarterly Conf was called. G. M. Jones P.E. took the Chair and Nathan Shirley was appointed Sec.t The following members were present viz

Mr. Sprague L.P.
Nath'l L. Thomas L.P.
Jos. Miller "
Mr. Bowers Steward

There were no complaints no appeals — There being but two Lic. Stewards it was thought best to appoint another, Jos. Miller was nominated by the preacher in Charge and the nomination was confirmed by the Conf.

There being no further business, the minutes were read & approved & the Conf. adjourned

Nathan Shirley Sec.t G. M. Jones P.E.

First Record in First Quarterly Conference.
Record of First Circuit in Upper Maumee Valley.

Fish, Samuel L. Roberts, Wilbur J. Hodges, Wm. W. Lance, J. M. Mills, A. E. Smith, Joseph H. Bethards, E. D. Whitlock, C. A. Smucker, Wm. W. Lance, and Price A. Crow.

DE GRAFF CHURCH.

The first Methodist Episcopal Church of DeGraff, Ohio, was founded in the year 1855 by Isaac Smith and Dennis Warner.

At the time this society was organized there was no other Church in DeGraff, the town having at that time less than one hundred inhabitants.

The above named persons both being members of the Methodist Episcopal Church in their former places of residence, with their wives, and Kesiah Smith, Sarah Warner, and Mrs. Cyrus Crowe, met on a bright Sabbath morning in the month of March, 1855,

at the home of Isaac Smith, on Main Street, and held a prayer-meeting and class meeting. Soon after this first service these good people secured the services of the Rev. Garbuson, of Spring Hills, who organized the class and, by his earnest labors and faithful preaching, was enabled to greatly increase and strengthen the membership of this young society.

In 1857 the first Methodist church building was erected on Koke Street. In this structure the Methodist people worshiped and prospered until the year 1872, when the church was wholly destroyed by a tornado.

The second church was erected in the year 1873, under the pastorate of Rev. J. W. Miller.

The present oldest members of the Church, who joined in 1857 or soon thereafter, are T. J. Smith, A. J. McElroy, and Anna Gilchrist.



Rev. Earl S. Keller, Pastor.

During the intervening years, through the faithful labors of more than a score of Methodist preachers, this society has had a splendid growth. Under the pastorate of Rev. E. L. Davis, the old church was so completely remodeled and enlarged that it has the appearance of a new edifice. This extensive improvement was made possible only after an expenditure of $18,000. A $3,000 pipe organ adorns the interior. It is one of the best equipped plants for the size of the community that there is in this great Conference.

Rev. E. S. Keller is the present pastor, having received his appointment to this work in the fall of 1911. In the fall of 1913 this Church led in a tabernacle evangelistic campaign which resulted in a great ingathering into the Church. One Sunday in November the pastor baptized eighty-eight adults. The total number received into the Church was 134. The present membership is 493 resident and twenty-six non-resident members.

DELTA CHURCH.

In May, 1884, at the residence of Sidney Halley, located in what was known as the "Six Mile Woods," now Delta, was held the first Methodist prayer-meeting. The meeting was led by Sidney

Halley. There were present at this meeting Halley and wife, William Meeker and wife, David Williams and wife, Willard Trowbridge, Lydia Trowbridge, William Fewless, Caroline Fewless, Eccless Nay, and Elizabeth Nay. In August, 1834, the second public service was held at the Eccless Nay residence.

In 1835, at his residence, Rev. Elisha Trowbridge, who was a trusted and efficient local preacher of the Methodist Episcopal Church, organized the first Methodist Episcopal society. From this energetic planting is come the present prosperous organization. The first Methodist Episcopal church built in this section was built on ground donated by Rev. Elisha Trowbridge, located about one mile west of Delta, Ohio. In this church Rev. E. Trowbridge spent his life in faithful work for humanity, he being the only preacher in this section for many years. The second church was built just north of the first church, on the farm of Mr. Thomas Bayes, and was ever after called the Bayes appointment.

William Fewless was the first class leader the Church had in this section. The first local preachers were Rev. Elisha Trowbridge, Rev. Geo. Wood, and Rev. Russell Kimbel.

The first regular itinerant Methodist preacher that preached at Delta was the Rev. C. Brooks, later of the Minnesota Conference.

The northern part of Ohio until after 1839 was included with Michigan. From this Conference (North Ohio) Brooks had received his appointment to preach at Maumee, Perrysburg, and Waterville. Delta territory was embraced in Waterville Circuit. Brooks was followed by Shortiss and Coleman, Brooks and Fleming being on the year before. Shortiss, a zealous and pious young man, died at his post and is buried in the graveyard at the Springfield Church, near Holland Station on the Air Line Division of the L. S. & M. S. R. R. Presumably the first presiding elder after Delta became an appointment was John Janes, a good preacher and a very sharp debater, who has long since gone to his reward. The next preachers appointed to the work were A. Coleman, Chas. Thomas (who left the work), and Hatch (who took his place). Janes was followed on the district by John J. Kellam. After Coleman and Hatch, a man by the name of Campbell traveled the circuit. Then Liberty Prentice and Cushman. Then William Thatcher and Samuel Mower. J. J. Kellam was succeeded on the

district by Wesley Brooks. The next preacher on the then Waterville Circuit was T. J. Pope, 1845, Rev. Thomas Barkdull, presiding elder.

In August, 1847, the North Ohio Conference met at Ashland, Ohio. At this Conference a new mission was formed called Clinton (Wauseon) Mission, consisting of the following appointments, viz.: Delta (then called Bayes Meeting House, about one mile northwest of the village of Delta), York Center, William Bayes, Clinton Township, Lutes (in German Township), Gorham, and Chesterfield.

In 1847 B. Herbert was the preacher on the mission; T. Barkdull, presiding elder. Barkdull was a very fine preacher and long lived in the affection of the people.

When B. Herbert traveled Clinton Mission in 1847, the most prominent villages west of Maumee and Toledo and north of Defiance were Bryan, West Unity, and Hicksville. There were but very few frame or brick houses west of the Maumee River. Maumee City then was the place where the principal milling and trading was done as far west as Wauseon.

In 1848 Rev. A. Foster, later in Iowa, was sent to the mission. Geo. W. Breckinridge, presiding elder in 1849, and 1850, O. Waters.

In the Bayes Church the Rev. Octavius Waters held one of the greatest revivals of religion ever witnessed in this section. In 1849 the name was changed from Clinton Mission to Chesterfield Circuit. In 1851 John McKern was the preacher in charge and William C. Pierce, presiding elder. In 1852, John Crabbs and A. Hollington. In 1853, James Evans and John Frownfelter. In 1854, James Evans and J. W. Thompson; David Gray, presiding elder. In 1855 the circuit was first named Delta Circuit, with Martin Perky pastor, who also traveled the circuit in 1856.

The first Methodist Episcopal church in Delta, Ohio, was built by Rev. George Wood in the year 1856, at a cost to the society of $1,000. In this house he often preached.

The Rev. Martin Perky was the first pastor to occupy the pulpit. Rev. L. B. Gurley was the first presiding elder on Maumee District. Rev. David Gray was on the district at the time of the dedication of the original church in Delta Village. Up to this time the district was called Maumee, but in 1857 it was changed to Toledo District.

The pastoral succession from 1856 to the present (1914), as nearly as can be ascertained, is as follows: W. W. Winters and D. D. S. Reigh, D. D. S. Reigh and G. W. Money, A. B. Poe and P. S. Slevin, A. M. Carey, G. W. Miller, B. Herbert and C. Hoag, S. B. Maltbie, A. C. Barnes, John R. Colgan, A. Coleman, N. B. C. Love, William Deal, John F. Davies, Nathaniel Barter, G. W. Miller, Richard Wallace, C. W. Taneyhill, J. A. Ferguson and J. H. Fitzwater, P. Biggs, J. M. Mills, Jefferson Williams, Isaac Newton, Daniel Carter, Frederick Miller, W. W. Scoles, Jacob Baumgardner, F. W. Stanton, F. A. Zimmerman, A. S. Watkins, J. W. Donnan, M. D. Scott, C. A. Moore, and P. Ross Parrish.

Delta was first made a station in September, 1871; N. B. C. Love, pastor, and L. A. Belt, presiding elder. R. Wallace was pastor from September, 1876, to September, 1879, during which time there was a notable and long remembered revival interest.

During the pastorate of Charles W. Taneyhill, 1881, the old parsonage was sold and the proceeds, with additional subscriptions, invested in building the present brick parsonage adjacent to the church.

During the pastorate of Jefferson Williams steps were taken toward building a much needed new church. Rev. Williams published an "Outline History and Directory of the Church," January 1, 1888, in which reference was made to the new project as follows:

> "On Thanksgiving evening, November 24, 1887, the society, moved with gratitude to God for His goodness to the children of men, authorized a thank-offering of ten thousand dollars for the purpose of erecting a new M. E. church edifice, to be of brick, and to be erected in 1888."

Bishop John M. Walden, of Cincinnati, Ohio, laid the cornerstone of the present (1914) church October 28, 1888, preaching from 2 Peter 1:15. Dr. Earl Cranston, of Cincinnati, Ohio, dedicated the new church on Sunday, September 15, 1889. He preached on the occasion from Luke 14:28-30.

The Sabbath school work was not neglected by the early Church. The first Sunday school in this section of the country was a Methodist Episcopal Sunday school. In was organized in the year 1839 by Willard Trowbridge, Joseph Jones, and William Fewless. Three elect ladies, Mrs. Mary McClure, Mrs. Sylvia Thayer, and Mrs. Hannah Carpenter, stirred up interest and took the first steps

toward the organization of a Methodist Sunday school in Delta proper. From this organization has grown the present prosperous Sunday school of three hundred.

Rev. M. D. Scott was reappointed to Delta for the fourth year in September, 1908. A splendid addition to the church was built this year, affording greatly improved facilities for Sunday school work, also kitchen and dining room. The project was conceived and executed by Mr. James Schlappi, a noble layman and Sunday school superintendent for many years. The total cost, $2,500, was easily pledged and quickly paid. But the Sunday school has already (1914) outgrown these quarters and is needing larger and better facilities.

During the pastorate of C. A. Moore, in 1913, a union tabernacle meeting under Evangelist Honeywell added a considerable number to the Church. During Brother Moore's last year the church was repaired and the church auditorium tastefully decorated.

Rev. P. Ross Parrish, D. D., the present pastor, is having a very successful pastorate.

DELPHOS CHURCH.

Methodists held their first service in Delphos in the spring of 1845, nine years after the first white settlers reached the place. The Rev. John Graham, father of Mr. E. R. Graham, one of the Publishing Agents of the Church, preached the sermon. He was at that time preacher on the Van Wert Circuit.



Rev. Louis H. Gressley, Pastor.

In the fall of that year a class was formed, composed of R. M. Peddicord and wife, Joseph Gruver and wife, and one or two others.

R. M. Peddicord was appointed class leader.

This organization was the first Protestant society in Delphos.

The class remained with the Van Wert Circuit until 1854, from which time Delphos has either been a circuit or the head of a circuit.

In the fall of 1848 the class was greatly strengthened by the coming of Amos Metcalf, from Cincinnati, and E. N. Martin, from Piqua, both being local preachers

The first church, a substantial brick building, was erected in 1848, during the pastorate of the Rev. Alexander Harmount. This building was displaced by the present church edifice during the pastorate of the Rev. Solomon Lindsay.

The following brethren have served as pastors: John Graham, John S. Kalb, Jacob Albright, Alexandar Harmount, L. F. Ward, R. D. Oldfield, J. K. Ford, J. N. Guiberson, J. F. Burkholder, Wm. Taylor, Gershom Lease, Jacob Fegtly, John Frebley, A. N. Krebbs, Isaac Newton, Franklin Marriott, F. Plumb, Wm. Deal, J. Estelle, James F. Mounts, Lemuel Herbert, Jason Young, A. J. Fish, John S. Bates, Dwight R. Cook, L. C. Webster, Caleb Hill, R. R. Bryan, John W. Holland; Alexander Harmount again, for one month, when he died, and F. W. Stanton filled out the year; M. D. Scott, Mortimer Gascoigne, Wm. Hook, Peter Biggs, E. A. Strother, J. B. Ascham (twice), J. B. Gottschall, Geo. B. Wiltsie, and L. H. Gressley.

DESHLER CHURCH.

The town of Deshler, situated thirty-seven miles south of Toledo and thirty-five miles north of Lima, is an important railroad center, with a population of 1,600.

With the beginning of the town came the Methodist preacher, and, with eleven members to begin with, the Methodist Episcopal Church was organized in the old log schoolhouse on Stearns Avenue in September, 1871, by Rev. John Sites, a brother of Rev. Nathan Sites, our missionary of former years in China.

During the forty-three years of its history the work of the Church in Deshler has been carried forward through great trials and difficulties by heroic men and women. Twenty-nine different pastors have served the Church in that time. The membership has never been very large, and because of disasters, losses, and changing conditions, which they could not control, they have had to build their church three times—one to recover from fire, and once to change location. Our people are now well located in the center of the town and well housed in property, church and parsonage together, worth $16,000.

In this open field of opportunity and need we have a large and vigorous Sunday school and a growing membership; and the Church is commending itself to the community and to the Church at large by the earnest and valuable service it is giving to the people.



Deshler Church.

Rev. W. S. Philpott, the present pastor, is having a very successful pastorate. The Church has prospered greatly under his wise and kindly administration.

FINDLAY METHODISM—FIRST CHURCH.

Methodism had its inception in Findlay when Adam Poe, D. D., preached in that place in the year 1829. Incidentally, this was the first sermon ever preached in that city. Dr. Poe was the presiding elder connected with the Wyandotte Mission at Upper Sandusky. He reached Ft. Findlay, as the place was then called, on Saturday night, a stranger, and had only thirty-seven cents in his pockets. He rode his horse up to the hotel and gave directions that it should be taken care of, then he went to the Duddleson Schoolhouse, a log building on East Crawford Street, which was also used as a courthouse. He made a fire and drew two benches together, which he used as a bed on which he passed the night.

In the morning he went out and informed the people whom he met that he would preach in the schoolhouse at ten o'clock. Many came to hear him, and at the close of the service a kind lady asked him to her home for dinner, at which it was revealed that as yet he had had neither supper nor breakfast.

The Revs. Thomas Thompson, Elnathan C. Gavitt, Jacob Hooper, Jacob Young, and Russel Bigelow each visited the place and preached.

The first Methodist class in Findlay was formed by the Rev. Elam Day, in November, 1832. The members were John Baker,



First Church, Findlay, O.

Mrs. Mary Baker, Isaac Baker, Mrs. Rebecca Baker, Parlee Carlin, Sarah Carlin, William Dewitt, Jacob and Mary Foster, and others.

When Findlay was made a mission circuit, Elam Day was preacher in charge, with Benjamin Allen assistant. They were appointed by the Ohio Conference. The meetings were held in the schoolhouse and courtroom. The first church building was erected in 1825 on the east end of Main Cross Street, the Revs. Henry Whiteman and George W. Breckenridge being the pastors.

The building was a frame structure and cost $1,400. The membership of the Church was fifty. This house was used until 1851, when a brick building, much larger and better than the frame, was erected on West Sandusky Street, at a cost of $7,000.

The Sunday school numbered at that time 185, and the Church 180, the Rev. W. S. Lunt being pastor.

The next year (1852) Findlay was made a station, and Rev. W. S. Lunt was returned as pastor.

The pioneers of Methodism in this region of the State—Bigelow, Gurley, Runnells, Allen, Breckenridge, Heustes, Biggs, Wilson, Pope, Gavitt, Hill, Whiteman, and others equally prominent—traveled the wilds of Hancock County, proclaiming the gospel with zeal and great success.

The second church building was erected on West Sandusky Street, in 1867-68, at a cost of $38,000, including the parsonage. It was a fine brick building with stained glass windows and surmounted by a spire 180 feet high. The first story, a basement, was used as a lecture room and for Sunday school and class purposes. The audience room, on the second floor, had a seating capacity of about seven hundred, with a gallery in the south end and the pulpit and organ in the north end. The organ cost $2,000.

The Rev. Isaac Newton was at that time pastor. This edifice continued to be the house of worship until the year 1902, when it was replaced by the present structure, dedicated on the 7th of December of that year. In design and architecture the present church is a marvel of beauty. Its total value is $75,000. The building is of the Craig sandstone, and is 180 feet long east and west, and 100 feet wide north and south. The beautiful, triple-arched main entrance is one of the most pleasing features of the exterior. With the aid of the Sunday school part, fifteen hundred persons can be comfortably seated. The basement contains, besides the furnace rooms, a large dining hall, kitchen, and social rooms.

This church was built during the pastorate of the Rev. C. R. Havighurst, now pastor of Trinity, Youngstown, Ohio, to whose untiring efforts the building of so fine a church is largely due. The membership of the Church is about 950 at present (1913).

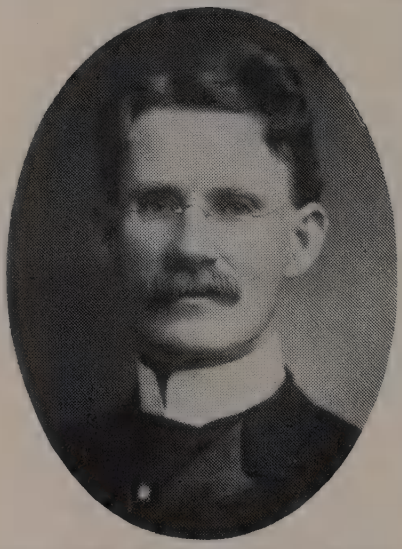
The following is a list of the pastors who have served the Church since it became a station: W. S. Lunt, J. A. Kellam, David Gray, J. S. Holmes, Thomas Parker, L. B. Gurley, Gershom Lease, John S. Kalb, Joseph Wykes, Isaac Newton, Oliver Kennedy, Wm. Jones, I. R. Henderson, P. P. Pope, John F. Davies, E. D. Whitlock, W. A. Yingling, S. L. Beiler, A. J. Fish, L. E. Prentice, C. R. Havighurst, J. M. Avann, W. G. Waters, H. C. Jameson,

C. R. Havighurst, E. O. Crist, Geo. B. Wiltsie, F. W. Stanton, and H. C. Jameson.

The presiding elders and district superintendents have been Wesley J. Wells, John Graham, Horatio S. Bradley, David Gray, L. C. Webster, W. W. Winter, Alexander Harmount, I. R. Henderson, A. C. Barnes, L. A. Belt, J. L. Albritton, W. W. Lance, E. D. Whitlock, and J. H. Fitzwater.

HOWARD CHURCH, FINDLAY.

This Church was the outgrowth of the natural gas boom of 1884 to 1887. At this time Dr. Andrew J. Fish, pastor of the First Church, Findlay, saw the large incoming of people and the wonderful growth of the city, and especially the north side of the Blanchard River. He, failing to induce the trustees of the First Church to purchase suitable lots on the north side of the river, bought the two lots on which Howard Church stands. Samuel Howard, residing on the north side, was induced to buy and donate these lots to the First Church trustees. The Board of First Church, under the wise assistance of Dr. Fish, erected the church.



Rev. James W. Gibson, M. D., Pastor.

Rev. H. C. Jameson was appointed pastor by the presiding elder, Dr. L. C. Webster. Rev. Jameson organized the Church and served it successfully for nearly two years; then he was sent to Fostoria, and Dr. N. B. C. Love was sent from Upper Sandusky to succeed him. At this time the indebtedness, besides the interest, was even $5,000. A new Board of Trustees was appointed and took charge of the Church and its finances. The First Church nobly stood by the new organization with kind words and large financial aid. Without giving in detail the account of the successful efforts to raise this debt, it can be truthfully said that

during the pastorates of the Revs. Love (for two years), Taneyhill (for two years), and Boyer (for two years) the Church prospered and became free from debt. The Church Extension Society gave the last $1,000.

Rev. J. L. Boyer at a special service, with the assistance of former pastors Dr. N. B. C. Love and Rev. C. W. Taneyhill,



Howard Church, Findlay, O.

in the presence of a great congregation, burned the mortgages and notes and declared Howard Church free from debt.

The society worships in a commodious brick building, and the pastor lives in a comfortable parsonage, bought during the pastorate of Jacob Baumgardner. Under the pastorate of M. E. Ketcham the church was changed so as to admit a larger organ.

The other pastors serving this Church have been as follows: J. W. Holland, one year; M. C. Howey, three years; Peter Biggs, three years; Jacob Baumgardner, five years; M. E. Ketcham, three years, and the present pastor, J. W. Gibson, is in his third year.

THIRD CHURCH, FINDLAY.

Third Church, Findlay, Ohio, situated in the north part of the city, was organized October, 1889, with twenty-two full members and six probationers.



Rev. Eugene H. Snow, Pastor.

The ministers who have served this Church are as follows: C. E. Rowley, A. C. Thomas, Jeremiah Kelley, W. F. Ernsberger, C. M. Baker, R. E. Woodruff, E. D. Cooke, Wm. E. Ortman, W. N. Shank, R. J. Beard, J. C. Clemons, B. W. Day, A. E. Huntington, D. E. Moffitt, J. O. Moffett, W. N. Harthan, W. H. Dresch, I. N. McDuffee, Chas. Ketcham, C. E. Rowley, and E. H. Snow.

For a number of years Bairdstown, a village on the Baltimore and Ohio Railroad, some three miles east of North Baltimore, has been associated with Third Church. Third Church has a neat frame house of worship, and a comfortable parsonage, erected in 1912; and Braidstown has a good church building.

FIRST CHURCH, FOSTORIA.

In the early days of Methodism the present Fostoria was two towns, known as Rome and Risdon, rivals in religion as well as in business. Rome was situated in Seneca County, and Risdon at the corner of Seneca, Hancock, and Wood Counties. The Methodists were the first to settle in the southeastern part of Wood County, and the first sermon was preached at the home of Wm. Shawhan by the Rev. Andrew Hollopeter, in April, 1832. The next year,

in 1833, the first log church was built, which was just west of the old public square in Risdon, by John Gorsuch, Robert F. Caples, Livingston Thomas, Isaac Germond, Wm. Shawhan, Reuben Bryan, and others. Then Rome wanted a church, and one was built on what is now known as West Tiffin Street, with James Anderson, James Wiseman, John Hooper, and others as charter members. These Churches became part of Risdon Circuit, served most of the time by two preachers, as the circuit included a number of appointments, and covered a large territory.



Rev. C. W. Barnes, D. D., Pastor.

These early pioneers were served by the Revs. Dubois, Brock, Conway, Whiteman, Wilson, Jewett, Elliott, and Seymour, with Leonard B. Gurley, Thomas Barkdull, Raymond, and Disbrow, presiding elders.

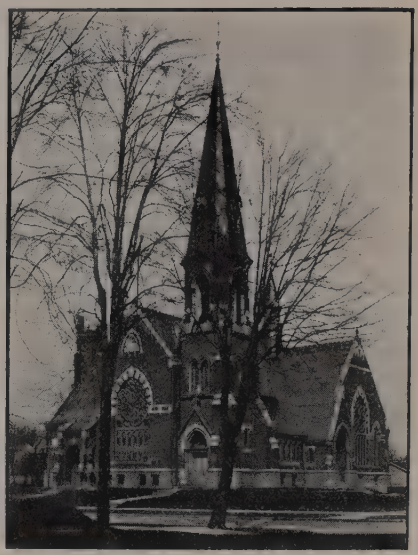
In 1851 Geo. W. Collier came upon the circuit. He saw that, with the strong rivalry between the two places and Churches, they could not accomplish the good they might if the two Churches were united. He at once commenced plans for uniting the two Churches. He brought the officers of the Churches together a number of times to take steps for the union; but they did not want to unite, and many stormy scenes resulted. When the sessions would get pretty warm, Brother Collier would say, "Let us pray," and there would be a season of prayer and the atmosphere would clear. Some few of the brethren held out against the union, and finally Chaplain Collier threatened to remove them and put members in their places who would vote for the union of the two Churches. Finally they agreed, and a two-story frame building, 40 x 60 feet, was built in 1854, on the site of the present church, about half-way between the two towns.

According to Chaplain Collier, this was the means of the two towns uniting, and at the suggestion of Dr. Abraham Metz the town was called Fostoria, in honor of Charles W. Foster, father of Ex-Governor Charles Foster.

In this church were held many gracious revivals, which resulted in largely increasing the membership of the Church. The revivals which resulted in the most conversions in the old Church were during the pastorates of Revs. Biles and Ambrose Hollington, the

father of Rev. Richard D. Hollington, who later filled the pulpit so acceptably in the present Church. It is said that while the revival was in progress under the elder Hollington, his health failed and the Rev. Bever was called in to conduct the meeting. So deep was the interest that the meetings went along without a break and resulted in many conversions.

The congregation outgrew the old church and, under the pastorate of the Rev. Richard Wallace, it was torn down and, in 1883, the present brick church was erected at a cost of about $40,000.



First Church, Fostoria.

In 1887, during the pastorate of the Rev. T. C. Read, a great revival broke out, which seemed to shake the town and resulted in about five hundred conversions. The next year the balance of the debt on the church was raised, and Bishop Warren dedicated the church to the worship of God.

The pastors who have served the Church during the occupancy of the present building are: Richard Wallace, L. M. Albright, T. C. Read, H. C. Jameson, W. W. Lance, J. W. Hill, Jr., R. D. Hollington, J. F. Harshbarger, J. F. Olive, and C. W. Barnes, the present pastor.

Dr. Harshbarger organized the "Brotherhood of St. Paul" in 1903, and, under the presidency of Mr. W. O. Allen, the Brotherhood was formed into a Sunday school class, and soon the membership was increased to two hundred. The meetings of the Brotherhood and the Sunday school class are held in the "assembly room" in the basement of the church, which the Brotherhood fitted up at a cost of $1,200.

The Hon. J. V. Jones, who recently passed to his reward at the age of eighty-seven, began to attend the Risdon Sunday school when ten years old, and at the age of eighteen united with the Church, in 1841.

Martin Adams, Edward Bricker, Andrew Emerine, Sr., L. J. Eishelman, Christian German, Norman Saltzman, B. M. Solomon, Albert Thomton, W. O. Allen, David Cole, T. L. Caskey, David Ballmer, Alonzo Emerine, David Lynch, John Noble, W. A. Bamler, S. J. Reycraft, E. O. Sheller, W. N. Abbott, J. H. Barr, Thomas Billyard, Aaron Cox, Taylor I. Hale, Wm. V. Hastings, Ezra Miller, J. J. Rumsey, Wm. E. Sponslor, Noah Stahl, David Sprout, Wm. Callahan, J. W. Bricker, Dr. Caples, Philip Caples, Dr. Longfellow, Daniel Asire, and Eli Feebles, who in the early years of the North Ohio and the Central Ohio Conferences was a traveling preacher, are some of the names appearing on the Quarterly Conference roll from a date preceding the year when the present church edifice was erected, down to the present, widely known in the vicinity as men of probity in business and usefulness in the Church. Besides J. V. Jones, already mentioned as having died, Eli Feebles, Wm. Callahan, Dr. J. W. Bricker, Philip and Dr. Caples, David Asire, Taylor I. Hale, and Dr. Longfellow have gone to the land on high.



Mrs. C. W. Barnes, Recording Secretary Woman's Foreign Missionary Society.

The Sunday school of the Church is large and well organized, and the Church, one of the most desirable in the Conference, comprises a membership of nearly 1,200. The Rev. C. W. Barnes, D. D., ably assisted during the second year of his pastorate by Evangelist Stough, has received altogether some three hundred persons into the Church.

Mrs. C. W. Barnes is a very efficient Church worker. She is

quite prominent in leadership in the Woman's Foreign Missionary Society of the Methodist Episcopal Church, of which she has been the recording secretary since 1905. Prior to that she was for a number of years recording secretary of the Cincinnati Branch of the Woman's Foreign Missionary Society.

FIRST CHURCH, FREMONT.

The first Methodist Episcopal Church in Fremont, Ohio, was organized by the Rev. James Montgomery. He was born in West Moreland County, Pa., November 20, 1776, and received most of his education in the city of Pittsburgh. His father died in the Revolutionary War, and at the age of seventeen young Montgomery moved with his widowed mother to Kentucky. In 1806 he married and settled on a farm eight miles east of Urbana, Champaign County, Ohio. In 1812 he moved to Springfield, Ohio, and soon after was appointed by Governor Meigs commissary of the army, and at the close of the war he returned to his farm near Urbana.



Rev. J. F. Harshbarger, D. D., Pastor.

In 1819 President Monroe appointed him the first agent for the Seneca Indians, when he moved to Fort Seneca, Seneca County. The Indians gave him the name, "Kuckoo-Wassa," or "New Acorn."

Mr. Montgomery was a local preacher for thirty years, having been ordained by Bishop Asbury in Lebanon, Ohio. He died at Fort Seneca in 1830. He preached almost constantly in connection with his official duties. Soon after reaching Fort Seneca, in 1819, he found his way to the village of Lower Sandusky, where he held the first Methodist service. He continued to preach at regular intervals, and in 1820 organized a class, consisting of himself, wife and daughter.

At this time the Rev. James B. Finley was the presiding elder in this part of the State.

In one sense this class may be considered the beginning of Methodism in Fremont. The first communion service was attended by these three and a local preacher from Springfield, Ohio, by the name of Moses Hincle. There is, however, some uncertainty as to how long this class was continued. In the month of March of that year the Bowlus family came from Maryland and settled near Lower Sandusky, on the Muscalonge.

In the fall of the same year Joel Strahn and his wife moved from Perry County and settled on a farm three miles up the Sandusky River, afterwards known as the Hafford farm.

The reorganization of the class in 1822 by Mr. Montgomery marks the beginning of the Methodist Church in Fremont, Ohio. The class was composed of eleven members: Jacob, Sarah, Margaret, Susan, Elizabeth, and Sophia Bowlus; Joel and Sarah Strahn, Nancy Holloway, Thomas L. Hawkins, and Thomas White.

Joel Strahn was appointed class leader. Soon after the organization, Rebecca Prior, Mrs. Wilson, and Mrs. Geyer united with the class.

At the date of the organization the Rev. Thomas Weddle was the presiding elder of the Lancaster District, Ohio Conference.

James McIntyre, a local preacher in Huron County, Ohio, visited Lower Sandusky and preached frequently for the newly organized class. The services were held in the old two-room stone schoolhouse which stood on the west end of the lot now occupied by the new high school building.

In the fall of 1822 John and Nathan Walker were appointed to the Huron Circuit, and Lower Sandusky or Fremont was one of their appointments the rest of the year.

In the fall of 1823 the Rev. Wm. Swazy, the presiding elder, instructed Benaja Boardman, a local preacher, to organize a circuit along the Sandusky River, with Lower Sandusky as its head. The success of the year was so great and assuring that at the session of the Ohio Conference in 1824 Lower Sandusky Circuit was entered in the Minutes as a Conference appointment, and the Rev. E. H. Fields, a young man just entering the ministry, was appointed pastor. Elijah H. Fields was for many years an honored member of the Cincinnati Conference. His residence during his superannuation was in St. Paris, Champaign County, where he died at an advanced age.

The year Mr. Fields was pastor the circuit reported ninety-seven members, and the Rev. James C. McIntire was presiding elder. Father Fields was a man of exact speech. A brother minister, when walking with Mr. Fields one bright, sunny morning in March, observed, "It is warmer to-day." "Not so cold, you mean," replied Mr. Fields.

In 1825 the Rev. J. W. Clarke was appointed pastor, and afterward Arza Brown, during whose pastorate the Church was blessed with a gracious revival.

The pastors of the charge from 1828 to the present were: J.



First Methodist Episcopal Church, Fremont, O.

Hill and J. Billings; Benj. Cooper and Wm. Sprague; Rev. Russel Bigelow, one of Ohio's eminent and eloquent Methodist preachers, was at this time presiding elder; Elihu Day and E. B. Chase; Elim Young and J. C. Martin; C. Goddard and A. B. Austin, and Henry O. Sheldon, presiding elders down to 1834.

In that year the cholera almost depopulated Lower Sandusky, the scourge being so dreadful as to frighten everybody out of the village excepting Mr. Birchard, uncle of Gen. R. B. Hayes, Judge Hildreth, and Dr. Rawson.

The Rev. Jas. T. Kellam, who was the pastor at the time, hearing of the grave situation and the awful pestilence, extended his help to those men in burying the dead. When the disease had abated and the terrorized inhabitants had returned to their homes and occupations, steps were immediately taken by the congregation to build a church; a lot was purchased on the corner of Arch and Garrison Streets, and on it a frame building, with a basement under the front part, was erected and ready for occupancy some time in 1836. In the meantime services were held in the old stone schoolhouse.

The trustees of the Church were Samuel Treat, Thomas L. Hawkins, Henry Beck, Jesse Emerson, Jacob Bowlus, and Henry Prior; Jacob Bowlus is the only one of the trustees now living.

The Sunday school was organized when the church was dedicated. For six or seven years a union school had been conducted on the East Side, on East Street, in a house that stood near the place where the Herbrand shops are located. Jacob Bowlus was one of the original members of that school.

The order in which the pastors came after 1834 is: J. Kinnear; J. H. Pitzel; Wesley J. Wells and Leonard Hill, in 1836, when the church was dedicated; Leonard Hill and Osborne Mennette; Peter Sharp and B. Blanchard, with Dr. Adam Poe as presiding elder, who was afterward one of the Book Agents at Cincinnati.

In 1838, on account of the enfeebled health of Mr. Sharp, Lower Sandusky was made a station, and Mr. Sharp continued in charge.

In 1839 Lower Sandusky was in the Michigan Conference, but for one year only, with Wesley Brock as pastor. In 1840 Alexander B. Campbell was pastor, Wm. Rumells presiding elder, and, the work becoming greatly disorganized, Lower Sandusky ceased to be a station and was made a part of the Lower Sandusky and Ottawa Mission.

In 1840 the North Ohio Conference was formed out of the Ohio, at Norwalk, Ohio, Bishop Hedding presiding, and the territory of Fremont was included in its business. The pastors were Thomas Thompson and Darius Dodge; Samuel P. Shaw and Hibbard J. Ward; W. G. Heustis and Joseph Kenneda and S. Fairchilds.

The Quarterly Conference records show that in 1845 Port Clinton, Salem Chapel (on Wolf Creek), Grills' Meeting House,

Cooley's Class (seven miles south of Fremont), Bettsville, the Stone Church (in Washington Township), Rock Church (on Lake Erie), and Bowlus Church were associated with Lower Sandusky. Joseph B. Jones and Jacob T. Caples were the pastors; then Jones again, and T. L. Waite.

In 1848, Joseph Rees and James Elliott, pastors, and Thomas Barkdull, presiding elder. The allowance for ministerial support was: "Bro. Rees, quarterage, $200; table expenses, $75; fuel, $25; horse feed, $26, and for extra traveling expenses, $20. Bro. Elliott, quarterage, $100; horse feed, $10; and Bro. Barkdull, presiding elder, $48."



First Church, Fremont. (Present Building.)

In 1849 Samuel M. Beatty and Stillman George, a local preacher, were on the work, and Fremont was made a station, with Fremont as the name of the charge, Lower Sandusky being discarded.

In that year the trustees purchased the lot on which the church now stands and erected a brick building, which was begun in 1850 and completed in the following year. Samuel M. Beatty was returned to the church in 1850, and Fremont was included in the Tiffin District, with W. B. Disbro as presiding elder.

The membership numbered 155. The list of pastors of the charge thereafter was: Dorcas Dodge, Wesley J. Wells, W. H. Seely, L. A. Pounds, Jacob T. Caples.

In 1856, when the Central Ohio Conference was organized,

Fremont fell into its territory. Chas. G. Ferris, Wm. S. Lunt, pastors in succession.

The old parsonage on Garrison Street had been sold in 1859, and another home was secured on High Street, and during that year this property was sold, and a parsonage built on the north end of the church lot in 1861.

In 1861 Simeon H. Alderman was pastor; then E. B. Morrison, Amos Wilson, and Joseph Wykes, with Loring C. Webster as presiding elder; then Geo. W. Collier and Franklin Marriott, with W. W. Winter presiding elder of the Findlay District; then Gershom Lease, Isaac Newton, J. W. Miller, with Alexander Harmount as presiding elder; then Adam C. Barnes, T. H. Wilson, and D. D. Mather, with I. R. Henderson on the district.

In August the corner-stone of the new church was laid, Ex-President Hayes presiding. At this time L. E. Prentiss was pastor and E. D. Whitlock was presiding elder, the charge being in the Toledo District; then John M. Mills, pastor, and Parker P. Pope as presiding elder, in 1887. In February, 1888, the church building was badly damaged by fire, and on the same day of the fire the Official Board met, when, on motion of General Hayes, it was decided to begin at once to rebuild the church and parsonage, and a subscription of $15,000 was immediately secured.

R. B. Hayes, David June, E. A. Bristol, T. F. Siegfried, and John Steerwalt comprised the Building Committee. The Rev. John W. Hamilton, D. D., now bishop, dedicated the church in 1883, and rededicated the one built in 1888-89.

John M. Mills was the pastor when the church was rededicated, succeeded by J. L. Albritton, W. G. Waters, with L. A. Belt, presiding elder; then T. L. Wiltsee, and J. L. Albritton, presiding elder; then J. W. Holland, pastor, and W. W. Lance, presiding elder; then D. H. Bailey, pastor, and E. D. Whitlock, district superintendent; then E. D. Whitlock, pastor, and James H. Fitzwater, district superintendent, and then M. E. Ketcham, pastor.

The present membership embraces about seven hundred persons. The present pastor is Rev. J. F. Harshbarger, D. D., with Rev. E. O. Crist, D. D., as district superintendent, since Fremont was transferred to the Toledo District at the first session of the West Ohio Conference, in Urbana, September, 1913.

FOREST CHURCH.

Forest society was organized in 1859 as a part of Wyandot Mission, with Robert Stevenson and Elijah White, class leaders, and William Swearingen, steward. Lorenzo D. Rogers was pastor from 1859 to 1861. In 1860 Forest was made the head of a circuit, with Bainbridge, Swartz, Coes, Parlette, and Hollingshead, in Kenton District. Forest remained as the head of a circuit until 1896,



Forest Church.

when it was made a station. In 1884 it was placed in Findlay District, and in 1889 in Delaware District. The appointments in the circuit have varied during the years from two to nine in number.

L. D. Rogers was the first minister of any denomination to reside in Forest. A church was begun by him, but never completed. The first church was built under the pastorate of Jas. G. DeLisle, in 1864.

During the pastorate of C. C. Kennedy a new church was erected at a cost of about $8,400, and dedicated May 11, 1902.

On June 26th of the same year the church was burned to the ground. The insurance of $5,000 was paid, and the Church heroically undertook to build another and even much better structure. The cost was about $10,000. This was dedicated May 31, 1903.

During the pastorate of D. G. Hall, the old parsonage was sold, removed, and a new one with all modern conveniences erected in its stead, at a cost of about $4,000.

During recent pastorates Forest has been making rapid strides along all lines of Church work, until it has become one of the most enthusiastic, aggressive stations in the Central Ohio Conference.

Rev. G. B. Wiltsie is the present pastor.

FORT RECOVERY CHARGE.

It is impossible to give a correct account of the beginning of Methodism in this place, as all early records were lost in an explosion some years ago. The people who could give reliable information are either dead or have moved away. It can be said, however, that Methodism came with the early pioneers and took deep root. The names of McDaniel and Roop will be ever associated with these early days.

A permanent structure was built in 1875, but in 1893 it was partially destroyed by lightning. The present commodious brick building was then erected, under the pastorate of Rev. B. W. Day. Though in late years there has been an exodus of some of the best families, Methodism still holds up its head and in the religious life of the town "needeth not to be ashamed."

Erastus.

This is a small hamlet about ten miles northeast of Fort Recovery. In 1909, under the pastorate of Rev. J. H. Butler, efforts were made to get a permanent home. Mrs. Tom Scott gave a large tract of land, and there is now a fine brick building, one of the finest country churches for miles around.

Washington Chapel.

This is the name given to a church nine miles directly north of Fort Recovery. In later years, through the generosity of Mr. John Betz, the church was erected, when Rev. W. S. Philpott was the pastor.

GIBSONBURG CHURCH.

The Gibsonburg society dates back to 1873, in which year Rev. C. W. Wolff was appointed to preach here regularly. There are evidences that some infrequent services were held prior to this date.

Following Rev. C. W. Wolff came Rev. J. L. Scott, who, after a gracious revival, organized the first class.

The early society was attached to a circuit composed of Woodville, Burgoon, and Washington Chapel.

In 1875 Rev. Daniel Carter was appointed to the work as supply, and the services were conducted in an old log church, called the Basswood Church.

In 1876, under the pastorate of Rev. John Houghtby, a frame schoolhouse was purchased and moved to the present site, and for a long time was known as "The Little Brown Jug." It still adjoins the Sunday school room of the church.

The ministers serving the charge since 1878 were as follows: Andrew J. Frisbie, Charles Hoag, C. W. Collinge, Joseph Good, W. R. Shultz, G. A. Criger, Henry Boyers, James W. Shultz, Robert Olive, John A. Lucy, E. G. Brumbaugh, Daniel Stecker, F. E. Higbie, N. S. Brackney, H. J. Jewett, C. J. Yiesley, John F. Strete, C. W. Collinge, and Ralph Wright.

During the pastorate of James W. Shultz a new church was built, at an estimated cost of $2,000, and was dedicated December 21, 1889, by W. H. Gibson.

During the pastorate of E. G. Brumbaugh, from 1893-1895, improvements were made upon the parsonage costing $125, and also a small addition was added to the Church at a cost of $275.

Brother John F. Strete passed to his reward during his pastorate on this charge, and the work was served by C. W. Collinge, who came to serve for the second time on this charge. During the pastorate of Revs. John F. Strete and Charles W. Collinge, extensive improvements were made both in the church and parsonage at a cost of about $3,000, a fine basement having been added.

The present pastor, Rev. Ralph Wright, took the work in the fall of 1912, by regular appointment, and is now in the second year of his pastorate. During this year it became necessary to recement the basement on account of leakage. This improvement cost $150.

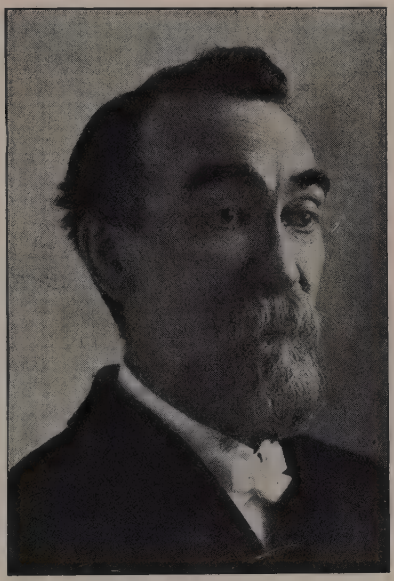
The Church is in a thriving condition, without any indebtedness and with a young and vigorous membership, having a Sunday school with an average attendance of 175.

GILBOA CHURCH.

The Methodist Church in Gilboa was organized in 1833, with Samuel Hall and wife, Moses Williams and wife, Sarah Crafus, Louisa Gensinger, G. W. Montgomery, and Samuel McDongal as charter members.

At first it was connected with McComb Circuit, later with Leipsic Circuit, and afterwards it became the head of Gilboa Circuit, which embraced at first Pleasant Chapel, Shawtown, and Pandora.

In 1911 Gilboa was made a station, with the Rev. E. H. Snow as pastor.



Rev. Charles E. Rowley, Pastor.

The ministers who have served the Church are: Eli Myers, S. R. Colgan, J. W. Shultz, Wm. J. Green, E. S. Keeler, J. B. Gottschall, J. H. Cater, Samuel Given, L. B. Smith, M. J. Nash, J. W. Miller, E. H. Snow, and C. E. Rowley, the present pastor.

GRAND RAPIDS CHURCH, GRAND RAPIDS, OHIO.

The Grand Rapids society in its earlier history was associated with the Waterville Circuit for some years.

In 1876 it became the head of the Grand Rapids Circuit. Through the years many changes have come. Nearly all the Churches in the surrounding territory have at one time or another been associated with Grand Rapids.

At present the Grand Rapids Charge consists of Grand Rapids, Damascus, Tontogany, and Providence Chapel.

The Grand Rapids church building is a brick structure, well built, presenting a neat appearance and quite well adapted to the needs of the society.

A good, comfortable parsonage is located at Grand Rapids. The Rev. B. F. Gordon, the present pastor, is in his third year of successful service on this charge.

HUNTSVILLE CHURCH.

In the summer of 1823 a series of meetings was held by the Methodists at the home of Mr. Sam'l Richards, one-half mile southwest of Cherokee, where the first Methodist class was formed, probably by the Rev. Robert Casebolt, a zealous local preacher.



Rev. Sheridan T. Walker, Pastor.

The class or society organized at that time was the nucleus of the present Church which now occupies the commodious brick building in Huntsville.

The first class was almost wholly formed of the families of Sam'l and John Richards, John Russell, Pendergrass, Lease, Benjamin Winters and wife, Calvin Pratt and wife, and others joining soon afterwards. None of the original members are left, but several of their children—Mrs. Sarah Workman, of Huntsville, and Mrs. Nancy Fisher, of Urbana, still survive.

In 1841 a camp-meeting was held on the farm of Sam'l Richards, at which there were many conversions. A man by the name of Wilson had charge of the meeting.

The early meetings of the class were held in the cabins of the settlers and in a log schoolhouse, until the time of the camp-meeting, and probably longer. Then a plot of ground was secured on the public road southwest of Cherokee, near the residence of Peter E. Lemory, and on it a plain frame building was erected.

This church was probably built in the year 1843 or 1844. Here the society continued to worship until the year 1866, when it removed to Huntsville, and a larger and better frame church was built in the village.

In 1892, under the pastorate of the Rev. Manoah D. Scott, the present beautiful church edifice was erected at a cost of about $8,000. Bishop James W. Bashford, D. D., at that time president of the Ohio Wesleyan University, dedicated the church.

The list of pastors serving the society since 1848 is as follows: Cravens, Caples, Gudman, Kalb, Powers, Paul Guiberson, Samuel Lynch, R. D. Oldfield, D. G. Strong, A. Berry, Webster, P. A. Drown, Stubbs, J. A. Wright, D. D. S. Reagh, J. M. Longfellow, Philip Lemasters, Chas. Farnsworth, T. I. Jagger, S. H. Alderman, Benj. Herbert, Samuel Boggs, J. C. Miller, M. D. Scott, J. M. Deweese, Mortimer Gascoigne, R. N. Boardman, C. G. Smith, J. C. Crider, E. T. Dailey, G. H. Walcott, H. Baumgardner, Sheridan T. Walker.

Huntsville was for a number of years a station, but recently it has been connected with the Pleasant Grove Church.

FIRST CHURCH, KENTON.

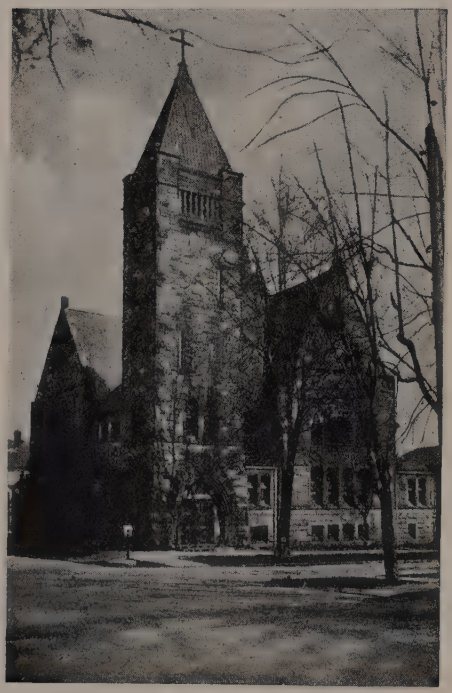
Methodism in Kenton, Ohio, was first organized by the Rev. Thomas Thompson, a Methodist missionary stationed on the Wyandot Indian Reservation at Upper Sandusky, in 1832. The organization took place at the cabin of George H. Houser, in what is now the east part of town. The society as formed was composed of eight members: Geo. H. Houser and wife, Jacob H. Houser and wife, and Samuel and Wm. Wilmoth and their wives. Geo. H. Houser was made first class leader. Circuit riders once in two or three weeks came this way and preached. In 1833 the accessions of Mrs. Christina Furney, Joseph Nichols and wife, and Martin Badley and wife occurred. Emigration in 1834 brought more Methodists, and then appear the names of Samuel Badley, wife, and daughter, Ellen; John C. Dille, Alexander Hitchinson and wife, Samuel Campbell and wife, Jonas Combs and wife, Mrs. David Goodin, and Mrs. Hugh Letson, up to the year 1839.



Rev. Wm. McK. Brackney, D. D.
Pastor.

The names of the regular preachers up to 1843 were: 1832 to 1835, Revs. Kinnear and Camp; 1835, the Rev. Mr. Fleming; then came Revs. Brakefield, Philip Wareham, Martin Welsh, and S. P. Shaw, while Rev. Elnathan C. Gavitt was often here during these years.

A log schoolhouse was used as a place of worship until 1839,



First Church, Kenton, O.

when a frame structure, 35 x 40 feet, was built on the corner of Wayne and Ohio Streets. In a few years this structure was enlarged to twice its length, so that it was 35 x 80 feet, when it was "dubbed" the "steamboat church." This structure was superseded by a brick structure on North Main Street in 1851, which in 1886 was enlarged by a twin-towered front. In 1890 this building was destroyed by fire and the present beautiful church was built.

From 1843 the pastors, in the order of their appointment, have been: W. W. Nickerson, C. Thomas, N. H. Barker, H. P. Ward,

J. Bunker and A. Rumfield, John Blaenfied and T. J. Gard, W. G. Ward and W. W. Mimer, John S. Kalb, J. M. Holmes, G. W. Collier, T. J. Monnett, Chas. W. Ketcham, Chas. G. Ferris, Alexander Nelson, Joseph Ayers, Alexander Harmount, Chas. Reynolds, W. W. Winter, Ambrose Hollington, Isaac Newton, Samuel L. Roberts, Park S. Donalson, T. H. Wilson, D. D. Mather, Jos. A. Ferguson, Oliver Kennedy, I. R. Henderson, W. J. Hodges, E. D. Whitlock, T. H. Campbell, J. H. Fitzwater, Jos. H. Bethards, R. D. Hollington, E. E. McCammon, P. A. Crow, and Wm. McK. Brackney.

The presiding elders and district superintendents from the time Kenton became a station, in their order, are: Samuel Lynch, J. A. Kelam, W. J. Wells, J. M. Holmes, Elnathan C. Gavitt, S. H. Alderman, Wm. S. Pane, Joseph Ayers, David Rutledge, Gershom Lease, L. A. Belt, E. D. Whitlock, Andrew J. Fish, T. H. Campbell, C. R. Havighurst, David H. Bailey, and B. F. Reading.

The church edifice is one of the most beautiful houses of worship in the Conference, and the parsonage, located some three blocks north, is a large and pleasant home.

The Sunday school has a large enrollment, and the Church membership numbers 1,040.

LIMA METHODISM—TRINITY CHURCH, LIMA.

Methodist services were first held in the vicinity of Lima in 1820. The Rev. Robert Finley was the first missionary in this part of Ohio.

In 1830 the Rev. James Austin was missionary in this section, and Lima was an appointment on the St. Marys Mission, in the Maumee District, which included the counties of Allen, Auglaize, Mercer, Putnam, and Van Wert.

The first Methodist services in Lima were held in 1833, in the little log courthouse on South Main Street, and the first quarterly meeting was held in that place in the same year, with the Rev. W. H. Raper as presiding elder and the Rev. John Alexander as minister.

Mrs. Lydia Holland, a resident of Lima, was present at the communion service on that occasion, eighty years ago.

From an account of early Methodism in Lima and vicinity by

Mrs. Geo. Vickery, of Lima, we insert the following interesting incident:

"I was quite a favorite friend of the Rev. John Alexander and often, though only twelve years of age, accompanied him to near by services. The settlers were all eager for the Master's news, and an announcement that a meeting would be held in a certain cabin was sufficient to summon everybody for miles around.

"On this particular occasion, one Sunday morning, Mr. Alexander rode up to my father's cabin and asked him to allow me to accompany him to Brother Anthony's, some two or three miles



Trinity Church, Lima, O.

from our home. Consent was readily given, and I climbed on the horse, behind Mr. Alexander, and we were on our way. It led through the fastnesses of unbroken forests south and west of where the Children's Home now is.

"It was in the spring of the year, and the whole country was practically under water; and it seemed sometimes that our horse would swamp. At length we arrived at the cabin, which consisted of one room, and in it were gathered about a dozen persons.

"The scene has never faded from my memory. On the roaring fire in the fireplace, which practically occupied one end of the room, a chicken—'the conventional meal for preachers and their escort'—was stewing in an iron pot, swung from a crane, in preparation for dinner; cornbread was baking in a covered skillet, buried

in the coals and ashes on the hearth. [My! this brings up savory memories!—Editor.]

"Mr. Alexander conducted regular services and preached a powerful sermon. Following the close of the services, class meeting was held.

"Services over, a dinner of chicken, cornbread, butter, and coffee was served, and after singing and prayer, the gathering dispersed."

In 1835 the first church in Lima was built. At that time the entire tax valuation of Lima was about $6,100.

This little, unpretentious structure stood on the west side of North Union Street, between Market and Spring Streets, and filled the demands of society and town for a number of years. Mrs. McHaffey, of Lafayette, attended Church and school in the one-room building. Here she was converted and united with the Church. The Rev. John Beiler, father of the Rev. Samuel Beiler, D. D., known throughout the Church, led the singing, lining the hymns and using a tuning-fork to get the right pitch.

In 1852 Lima was growing rapidly, and in that year a two-story church was built on the lot owned and occupied by the old Church, the southwest corner of East Market and Union Streets.

For many years the Methodist congregation from a little handful grew and flourished. The first story of this second and new church was of red brick, and the second was of frame, with a steeple and a bell.

As in the old church, so in this, the first story or basement was used for school purposes, the rental of which aided in meeting the expenditures of the society.

"Of the founders of the church built in 1835, but one name would be recalled by the present generation—that of Hudson Watt, father-in-law of Mrs. W. L. Watt.

"Hudson Watt was a man of strong personality, powerful in prayer, and with a voice so strong that Mother Halter says that, sitting in her home two blocks away, his prayers could be distinctly heard."

Sometime in the early seventies a new church project was launched, and "Old Trinity" was soon under way, $4,000 being paid for the site on the northwest corner of West Market and Elizabeth Streets.

For three or four years services were held in the basement of

the building, the structure not being completed until in 1876, when the church was dedicated by Bishop Randolph S. Foster, D. D.

The text from which he preached a great and memorable sermon was, "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead."

The following names appear in the list of subscribers on the day of dedication: Daniel Angel, Henry Parham, H. S. Prophet, Dr. Foltz, Dr. Geo. Hall, Geo. Keve, Samuel Keve, S. K. Krans, I. M. Monk, D. R. Reynolds, John Black, Jas. Black, Henry Bolton, Jonathan Custart, W. K. Boone, Geo. Faurot, Mrs. Wm. Bell, Mrs. S. A. Baxter, Mrs. Boose, Mrs. Fountaine, Mrs. John L. Hughes, Mrs. C. M. Hughes, Mrs. Hardesty, Mrs. D. E. Kiplinger, Mrs. J. S. Karns, Mrs. Fredericks, Mrs. S. A. Smith, Mrs. Polser, Mrs. Wycoff, Mrs. H. A. Moore, Mrs. W. L. Watt, Jos. McKinney, Mrs. Ashton, Mrs. Treat.

During the pastorate of the Rev. Thos. H. Campbell the old church property, known as "Old Trinity," was sold, and a site on West Market Street, on the corner of Market and West Streets, was purchased, and on it a fine stone edifice costing about $125,000 was erected.

This magnificent church edifice contains forty-two rooms, and is one of the most complete churches in Northwestern Ohio. In order to realize this splendid achievement in church architecture and in providing the growing city of Lima with a church building adapted to all the needs and purposes of an institutional Church, the Ladies' Aid Society has contributed the sum of $20,000. The church was dedicated March 17, 1912, by Bishop Wm. F. McDowell, D. D., assisted by the Rev. William D. Parr, S. T. D.; the Rev. T. H. Campbell, Ph. D.; the Rev. M. B. C. Fuller, D. D., pastor at present and at the time of the dedication, and the Rev. M. M. Figley, D. D., the district superintendent of Lima District.

Trinity has a membership of 1,450, and has greatly assisted in the founding of Grace, with a membership of 1,150; Epworth, with 465 members, and Second Street, having 300.

Simeon H. Alderman, Jas. M. Morrow, Hiram Shaffer, Wm. W. Winters, T. H. Wilson, Oliver Kennedy, Franklin Marriott, I. R. Henderson, L. C. Webster, E. A. Berry, Isaac Newton, Park S. Donelson, J. Francis Davies, Richard Wallace, Andrew J. Fish,

T. L. Wiltsee, J. H. Bethards, W. G. Waters, J. M. Mills, E. D. Whitlock, M. M. Figley, J. M. Avann, T. H. Campbell, and M. B. C. Fuller have served as pastors; and Franklin Marriott, S. L. Roberts, Arkinson Berry, Alexander Harmount, L. M. Albright, J. M. Mills, J. H. Fitzwater, W. G. Waters, and M. M. Figley as presiding elders or district superintendents.

We are greatly indebted to Mrs. Geo. M. Vickery for data and facts in the history of Trinity.—EDITOR.

GRACE CHURCH, LIMA.

Grace Church was organized in 1880, with Jacob Busie and wife, Joseph Ballard and wife, Robert Snodgrass and wife, and W. P. Wetherill and wife as charter members.

The society was first called "Eureka," and from the time of its organization to 1889 it belonged to the Shawnee Circuit. Grace Church became a station in 1889.

The Rev. W. G. Littell was pastor, and the Rev. Arkinson Berry, presiding elder. The following ministers have served the charge: Frank Maltbie, W. G. Littell, Jos. Weber, J. L. Albritton, Alexander Harmount, Josiah F. Crooks, Shultz, Dwight R. Cook, Peter Biggs, Stewart Baumgardner, L. M. Albright, W. H. Leatherman, W. J. Hagerman, T. L. Wiltsee, C. C. Kennedy, Parker P. Pope, J. H. Bethards, Hibbard J. Jewett, and W. J. Dunham.

EPWORTH CHURCH, LIMA.

In the year 1894 the Quarterly Conference of Trinity Methodist Church, Lima, appointed a committee, consisting of E. Charity, Dr. T. H. Foltz, and Henry Parham, to secure a site in East Lima for the erection of a church.

A lot was soon purchased and a frame structure erected on it.

The church was dedicated in July, 1895, by the Rev. David H. Moore, D. D., editor of the *Western Christian Advocate*.

The society was organized with fifty-one members by the Rev. J. F. Olive, the first pastor, and at the close of the year Epworth and Junior Epworth Leagues were organized and the membership of the Church considerably increased. The Rev. E. T. Daily was appointed to the charge in the fall of 1895, but on account of throat trouble he was compelled to give up the work before the

year had ended, and the Rev. B. F. McCoy was secured to fill out the appointment.

In the year 1896 the Rev. F. A. Zimmerman became pastor.

In 1897 the Rev. Dwight R. Cook was appointed to the work, remaining two years. There were one hundred and sixty-five members at the close of Bro. Cook's pastorate.



Rev. M. C. Howey, A. M., Pastor.

In 1899 the Rev. George Wood Anderson became pastor. In the early part of that year the church was destroyed by fire, and the congregation was compelled to hold services at first in a tombstone shop, and afterwards in the city opera house, while a new church edifice was in course of erection. During Dr. Anderson's pastorate the membership had large growth and won attention and gained prestige in the city.

In August, 1902, the present church building, costing $17,000, was dedicated by the Rev. L. A. Belt, D. D., president at that time of the Ohio Northern University. After four years of zealous and faithful service, increasing the membership to more than three hundred, Dr. Anderson was transferred to Troy, N. Y.

The next pastor was the Rev. C. C. Kennedy, who by faithful effort succeeded in reducing to some extent the debt on the building.

Brother Kennedy was succeeded by the Rev. B. F. Reading, whose pastorate built up the Sunday school, enlarged the Epworth League, and put hope into the congregation.

The Rev. A. H. Weaver became the next pastor, and for four years he labored diligently to increase the membership and to liquidate the indebtedness. His stay in the charge did much to strengthen and popularize the Church.

The Rev. Daniel Stecker then came to the Church, and after a year of conscientious labor, was succeeded in 1912 by the Rev.

M. C. Howey, the present pastor, who, on June 7, 1914, conducted a successful campaign to pay up all the old indebtedness of thirteen years' standing. The amount of the indebtedness was $5,100, and



Epworth Church, Lima, O.

$5,700 was raised, which places the Church on good financial standing now.

Epworth Church is located in a growing section of the city of Lima, and bids fair to become one of the strong Churches of the Conference.

LEIPSIC CHURCH.

The Leipsic Methodist Episcopal Church, one of the strong and aggressive Churches in the old Central Ohio Conference, was organized about the year 1870, most of the members of the newly organized class coming from the Methodist Church in West Leipsic.

For nearly fifteen years the faithful men and women of this Church worshiped in the schoolhouse and in the Lutheran and Presbyterian Churches of the town.

For several years this Church was a part of the Ottawa Circuit, and later was attached to the Gilboa Circuit. In the year 1884, under the pastorate of the Rev. J. S. G. Reeder, the work of erecting a new church building was begun, and in the spring of 1885, under the pastorate of the Rev. J. R. Rushbridge, the church was dedicated.



Rev. Edwin L. Davis, Pastor.

The society prospered and grew so rapidly that in ten short years a larger and more commodious building was needed, and in the year 1895 the Rev. A. A. Thomas, one of the successful church builders in the Conference, led the congregation in a new church enterprise, and in 1896 the present beautiful church with a seating capacity of nearly 1,200 was dedicated. The large $3,000 pipe organ in the church was donated by the late John Edwards, a prominent layman in the Conference.

The following ministers served the Church: Jason Young, O. E. Palmer, J. F. Davies, James Long, Jeremiah McCane, Rev. Maltbie, J. C. Miller, R. M. Culvier, W. E. Seuman, Rev. Reeder, J. R.



Leipsic Church.

Rushbridge, George Mathews, A. A. Thomas, George B. Wiltsie, Daniel Carter, W. J. Hagerman, Jacob Baumgardner, and Edwin L. Davis, the present pastor.

Leipsic Church has been represented in the General Conference three different times: once by John Edwards, and twice by Mrs. Florence D. Richards. The Church is known for its benevolent spirit and its large missionary and educational contributions.

McCLURE.

The McClure Methodist Episcopal Church was organized in 1884 by the Rev. J. R. Colgan. It was a part of Grand Rapids Circuit until 1900, when the McClure Circuit was formed with Bethel, Grelton, and Sharon as the outlying appointments.



Rev. A. C. Rainsberger, Pastor.

The society at McClure held services at first in the United Brethren Church and until 1891, when a Methodist church was built, the Rev. J. C. Sinclair being pastor.

The charter members were: S. H. Philpott, Mr. and Mrs. James Wilcox, Mr. and Mrs. John Love, Mrs. Henry Owen, Mr. and Mrs. Samuel Starks, Mrs. Jennie Anthony and Ettie; Mr. and Mrs. R. T. Bower, and John and Lucinda Clark.

The following brethren served McClure as a part of Grand Rapids Circuit: J. R. Colgan, Geo. Mathews, J. T. Pope, J. C. Sinclair, E. G. Brumbaugh, S. J. Colgan, and J. A. Lucy.

Since McClure became the head of the circuit, A. J. Bussard, C. H. Parks, E. D. Cooke, W. W. Constein, B. F. Gordon, G. M. McNeely, and A. C. Rainsberger have served the charge.

McCOMB CHURCH.

The Methodist Episcopal Church was organized in Pleasantville, now McComb, in 1835, by the Rev. M. Thrap. Benjamin Todd and wife and John S. Kalb and wife composed the membership.

Until the year 1850 services were held in log cabins and log schoolhouses by traveling missionaries. In the year 1836 the Rev. Geo. Allgire, a local preacher, came into the neighborhood and served the society. The first Methodist church, a frame building costing $600, was built in Pleasantville (or McComb) in 1850, and in 1858 the name Pleasantville was changed to McComb.



Rev. W. J. Green, Pastor.

In 1867 a new site was purchased and on it a brick building was erected at a cost of $5,000, and in 1900 the structure was remodeled at a cost of $6,000.

A new church was erected on the site of the old one, built of brick and stone, 67 x 91 feet, costing $21,000, and dedicated June 14, 1914.

This splendid new church was made possible by the untiring labors of the pastor, Rev. W. J. Green, who is in his twenty-fifth year of service within the bounds of the Findlay District.

The ministers serving the Church from 1835 to 1860 were: M. Thrap, David Bulle, Harvey Camp, W. S. Lunt, Wesley J. Wells, Samuel Mower, James S. DeLisle, T. H. Wilson, H. S. Bradley, Wm. Deal, P. A. Drown, and others whose names are unknown; and from 1860: John Sterling, Geo. W. Money, Henry L. Nickerson, David Gray, I. N. Kalb, John S. Kalb, John Farley, Joseph Good, J. T. Bower, John H. Wilson, Joshua A. Smith, Oscar Palmer, A. C. Barnes, Richard Biggs, W. J. Hodges, T. J. Pope, J. M. Longfellow, G. H. Priddy, I. N. Smith, L. O. Cook, Jesse Carr, John W. Hill, Wm. Dunlap, Jefferson Williams, John Parlette, C. C. Kennedy, W. H. Scoles, H. J. Keister, B. F. Reading, C. G. Smith, E. L. Davis, J. W. Gibson, Daniel Carter, and W. J. Green.

The presiding elders and district superintendents have been John Graham, H. S. Bradley, L. C. Webster, W. W. Winter, Alexander Harmount, I. R. Henderson, A. C. Barnes, L. A. Belt, J. L. Albritton, W. W. Lance, E. D. Whitlock, and J. H. Fitzwater.



McComb Church.

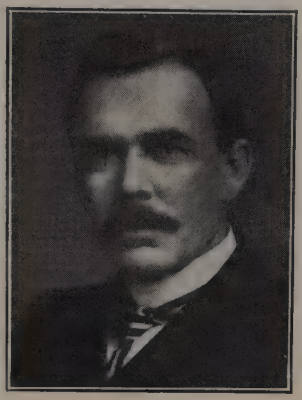
Three members of the Central Ohio Conference have come from the McComb Church: J. S. Kalb, I. N. Kalb, and M. C. Wisely. McComb, until J. W. Gibson became pastor, was the head of a two-point circuit, Dukes Chapel being the outlying appointment.

MARYSVILLE CHURCH.

The Methodist Episcopal Church was organized in Marysville in 1827, and was a part of London Circuit, Ohio Conference, with the Rev. Samuel P. Shaw and the Rev. John C. Havens as senior and junior preachers.

The charter members were: George Minturn and wife; Newton Hicks and wife; George Snodgrass and Miss Hannah Fox, a sister of Mrs. Minturn—all who could be found to form a Church organization; and as the preachers required seven members in order to organize, Silas G. Strong, a Presbyterian, loaned his name to make up the number. There was no Presbyterian or other Church in the place at that time.

Afterward Mr. Strong withdrew his name from the Church and assisted in the organization of a Presbyterian Church. The society at first held religious services at the home of George Minturn, who was appointed class leader.



Rev. James F. Olive, Pastor.

In 1829 Silas G. Strong conveyed lot number 112, on the northwest corner of what is now known as Fourth and Walnut Streets, to Adam Wolford, Hezekiah Bendick, Newton Hicks, Wm. Worley, Samuel Badley, Andrew Amrine, and William Gregg, trustees of the Methodist Episcopal Church, for the consideration of eight dollars.

In 1837 the first church building of this society was erected on the lot at the cost of $590. This building continued to be the place of worship until the year 1854, at which time a new church edifice was erected on the southeast corner of Fifth and Walnut Streets, and this church continued to be the place of religious services until the erection of the present edifice, which was begun in 1892. On the completion of the auditorium in December, 1896, it was dedicated by the Rev. Levi Gilbert, D. D., and on the completion of the entire church in 1900 it was dedicated by the Rev. David H. Moore, D. D., editor of the *Western Christian Advocate*, now a bishop of the Church.

Among the notable ministers who have served the Church are James Gilruth, S. M. Merrill (afterward one of the eminent bishops of the Church), L. C. Webster, Henry E. Pilcher, Leonard B. Gurley, N. B. C. Love, Alexander Harmount, Daniel D. Mather,



First Church, Marysville, Ohio.

Oliver Kennedy, Parker P. Pope, and Wesley G. Waters—three of whom are living: Love, Webster, and Waters.

The present membership of the Church is about six hundred and seventy-five, with five hundred enrolled in the Sunday school. The present pastor is the Rev. James F. Olive. [This sketch was furnished by Judge John M. Broderick.—Editor.]

MARION METHODISM—EPWORTH CHURCH, MARION.

Methodism was first organized in Marion in the year 1826 by Rev. James Gilruth, with a class of twelve members. It had no meeting place except in the homes of the devoted few until 1834, when the first Methodist meeting house was completed. This was a one-story structure, 24 x 36, and was near the entrance to the old cemetery. This served as a place of worship for about ten years. In 1842 Marion was made a station, with Rev. Henry Pilcher as the first station preacher. Owing to the rapid increase in membership this building was inadequate for the accommodation of the people.

In 1845 a larger and more suitable two-story stone building was erected on the northwest corner of North and East Streets, known as the Centenary Methodist Episcopal Church of Marion. The Annual Conference met in this church in 1845.

The construction of the Bellefontaine and Indianapolis Railroad rendered this building unsuitable as a place of worship. During the pastorate of Rev. Joseph Kennedy in 1854 there was erected a large two-story brick building on the corner of Center and State Streets. Here for thirty-five years Methodism grew and flourished.

Owing to the growth of the city and building surroundings, the Church in 1889 decided to sell the State Street site and build in a more suitable locality. Under the pastorate of Rev. R. W. Wallace the corner-stone of the present Epworth Church was laid at the southwest corner of Center and Vine Streets. The church was completed at a cost of $50,000. It was dedicated December 27, 1891, by Bishop I. W. Joyce. At that time the Church had a membership of about six hundred. It now has a membership of more than eighteen hundred. It has a Sunday school with an enrollment of more than fifteen hundred. It has helped to establish Wesley and Asbury Churches, both now doing efficient work in building up the interests of Methodism and strengthening the Kingdom of God in the growing city of Marion. Throughout all her history Epworth Church has been true to the spirit and genius of Methodism.

The pastors who have served this Church are as follows: A. Lorain, John C. Havens, Erastus Felton, Zephariah Bell, Harvey Camp, Philip Nation, John W. White, Uriah Heath, John Alexander,

John Blanpead, John G. Bruce, Jeremiah Hill, Isaac M. Williams, Peter Sharp, Wm. C. Pierce, H. E. Pilcher, George W. Howe, Henry Whiteman, L. B. Gurley, Horatio S. Bradley, John Graham, Joseph F. Kennedy, James A. Kellam, Thomas H. Wilson, Jacob F. Burkholder, Isaac Newton, Thos. H. Parker, Wm. D. Goodman, George Mather, Jacob M. Holmes, William Deal, L. A. Belt, William Jones, I. R. Henderson, L. C. Webster, T. L. Wiltsee, Gershom Lease, Adam C. Barnes, Richard Wallace, John L. Hillman and Daniel Stecker (assistant), Stewart C. Wright, Albert E. Smith, David H. Bailey, C. R. Havighurst, and G. A. Scott, the present pastor.

WESLEY CHURCH, MARION.

Wesley Methodist Episcopal Church of Marion was the outgrowth of a revival held in West Marion in 1897 by the Rev. E. S. Dunham. The charter members were: Daniel Nucapher, L. V. Nucapher and wife, T. F. Spragg and wife, O. A. Parr and wife, Mrs. O. J. Elliott, Mrs. Schroth, James Osborn and wife, Robt. Branson, Charles Windfield and wife and Edith and Walter (their daughter and son). The church building was dedicated in 1901, the Rev. J. W. Donnan, pastor.

H. C. Burger, Mrs. Koil, E. H. Snow, C. E. Rowley, H. V. McCleary, and D. N. Kelly have been the other pastors.

MAUMEE CHURCH.

Methodism was introduced into Maumee (formerly called Maumee City, later South Toledo) at a very early date.

The first definite record is found in a statement made in a letter from the Rev. Elijah H. Pilcher, dated September 9, 1875, at Detroit, Mich., in which he states that he was appointed on the Monroe Circuit in 1832, with Elnathan C. Gavitt as his associate. There had been preaching at intervals by Methodist itinerants for some years prior to his coming to Maumee, but he organized the Maumee society January 21, 1833, in the home of Mr. James Jackson, who had been appointed Indian Agent by General Jackson.

The members of the first class were: Mr. Gibbs (of Perrysburg), Mary Sophia Hunt, Hannah Sophia Hedges, James Jackson, and Anna Maria Jackson.

Later, on the 12th of May, 1833, he received the following persons by letter: Samuel Chadwick, Catherine Chadwick, Lewis Sifford, James Brooks, James Lafferty; and on trial: Rebecca Knight, Chloe Gibbs, Lucy Whittum, Sarah Dolson, Louisa Nutt, Sally Gunn, Lucy Blinn, Catherine Spafford, Julia Charter, Ipsa Dolson, John Runnels, and Charles P. Hunt.



MAUMEE CHURCH.
(Built in 1837.)

The church edifice was erected in 1837, during the pastorate of the Rev. Orin Mitchell. Prior to this time the services were held in the schoolhouse.

George W. Reynolds, who will be recalled by many citizens of Toledo, moved to Maumee in 1841, and at once became an active member of the Church and soon was appointed recording steward. During the year of his membership in the Church he bore the greater part of its financial burdens, often paying hundreds of dollars a year to the various causes of the Church.

Dr. Pilcher is the authority for the following list of presiding elders and preachers whose labors covered the territory about Maumee City and a good part of the Maumee Valley in the early days, down to 1840. This list is of such historic importance that we give it in full, with the dates:

1820—Ohio Conference. Lebanon District, James B. Finley, presiding elder; Detroit Circuit, John P. Kent.

1821—Lebanon District, John Strange, presiding elder; Platt B. Morey preacher on Detroit Circuit, but died, and John P. Kent filled out the term.

1822—Lebanon District, James B. Finley, presiding elder; Detroit Circuit, Alfred Brunson and Samuel Baker.

1823—Miami District, John Strange, presiding elder; Detroit Circuit, Elias Patte and Billings O. Plympton.

1824—Sandusky District, James B. Finley, presiding elder; Detroit Circuit, Elias Patte and Isaac C. Hunter.

1825—Detroit District, William Simmons, presiding elder; Detroit Circuit, John A. Baughman and Solomon Manier.

1826—Detroit District, Zerah H. Coston, presiding elder; Monroe Circuit, John A. Baughman.

1827—District and presiding elder the same; Monroe Circuit; George W. Walker and James Armstrong.

1828—District and presiding elder the same; Monroe Circuit, George W. Walker.

1829—Detroit District, Curtis Goddard, presiding elder; (name of district and elder same for three years); Monroe Circuit, Jacob Hill.

1830-31—James B. Finley.

1832—Detroit District, James Gilruth, presiding elder; Monroe Circuit, Elijah H. Pilcher, Elnathan C. Gavitt.

1833—Detroit District, James Gilruth, presiding elder; Monroe Circuit, E. H. Pilcher and William Sprague.

1834—Maumee District, Leonard B. Gurley, presiding elder; Monroe Circuit, William Sprague and S. F. Southard.

1835—District and presiding elder same. Perrysburg Circuit, Wm. Sprague.

1836—Michigan Conference organized. Maumee District, John Janes, presiding elder; Maumee and Perrysburg Circuit, Cyrus Brooks.

1837—District and elder the same; Maumee and Perrysburg Circuit, Orin Mitchell and David Burns.

1838—District and elder the same; Maumee and Perrysburg Circuit, James A. Kellam.

1839—District and elder the same; Maumee Station, Oliver Burgess.

1840—North Ohio Conference organized. Maumee District, Wesley Brock, presiding elder; Maumee Station, Jonathan E. Chaplin.

1842—From this time on the pastors were as follows: Ebenezer R. Hill, Horatio S. Bradley, Wesley J. Wells, George W. Howe, Edward R. Jewett, William S. Lunt, Thomas J. Pope, Uri Richards, Thomas J. Pope, Ralph Wilcox, Edmund B. Morrison, William S. Lunt, Ambrose Hollington, Wesley G. Waters, Lewis J. Dales, Jacob F. Burkholder, Benjamin Herbert, Samuel Lynch, Russel B. Pope, Parker P. Pope, Thomas N. Barkdull, H. J. Bigley, Franklin Marriott, W. W. Winter, Theo. W. Brake, Abram Hopkins, Frederick Miller, William V. Marsh, M. A. Casey, C. B. Cannon, B. N. Boardman, O. D. Wagner, J. W. Donnan, W. H. Smith, A. Hopkins, J. C. Crider, R. E. Carter, C. W. Collinge, R. W. Wallace, C. S. Barron, Frank Hook, E. L. Motter, J. W. Reynolds, E. D. Smith, and E. D. Cooke.

New life is coming to this old, historic Church. Within the last year the membership has been more than doubled and a real live evangelistic spirit pervades the regular services. Rossford Church, on the east side of the river at the city limits of Toledo, is connected with Maumee, and is equally progressive and prosperous under the present pastorate of Rev. E. D. Cooke, who is a grandson of the Rev. James B. Finley.

Rossford Church.

During the year 1899 Mr. Edward Ford built the large plate glass works of the Edward Ford Plate Glass Co., on the southeast bank of the beautiful Maumee River, in Ross Township of Wood County, just outside the city limits of Toledo, and named the village Rossford. This great enterprise required hundreds of men in its operation. Mr. Ford built about fifty cottages and a public

school building of four schoolrooms. Other business and residence buildings were built by individuals who foresaw in the near future the industrial and business importance of this place.

Leaders in Church extension were also alive to the opportunities in prospect at this new suburb of Toledo. The Maumee Valley Electric Railway has been in successful operation since August, 1894.

October 28, 1894, Dr. J. M. Avann, presiding elder of Toledo District, called on the people of the settlement and made appointments for a Sunday school and preaching service to be held the next day, beginning at 10 A. M. Dr. Avann on Sunday, October 28th, conducted the first session of the Sunday school and preaching service held in Rossford.

Dr. Avann was only a little in advance, for at 2 P. M. of the same day the wide-awake Rev. McLain and five teachers came over from the Central Christian Church in Toledo and conducted a Sunday school service. The Christian Missionary Society continued their work for two years and built a handsome little church, which was bought in 1902 by the Methodist society, Captain T. B. Ford, of Ford City, Pa., contributing $1,000. Mr. Edward Ford also rendered valuable aid at this time. The enterprising members of the Episcopal Church, the United Brethren, and the English Lutheran also made efforts at organization. Finally the field was left in charge of the Methodists, members of other denominations joining them in earnest Christian endeavor in the work of the Kingdom.

Rev. John R. Colgan was appointed preacher in charge, who, with his wife and daughter Lewella, became teachers in the Sabbath school. B. D. Kauffman was appointed superintendent of the Sunday school and served faithfully six months, when E. M. Warner took charge, and his daughter, Miss Jennie Warner, a member of Mrs. Dr. McVeety's class of St. Paul's Methodist Episcopal Church, Toledo, became chorister, teacher, and leader among the young people in Sunday school and Church work.

The original members of the Church were: Esther Pepper, Precilla Pepper, Precilla Cooper, Thomas Pierpoint, Wm. Simms and wife, Elida King, Laura C. Venable, Pheba Gray, Edna Johnson, Laura J. Johnson, Louise Zurney, Ida Zurney, Charles Kier, Sarah Kier, Adele Westfall, Edward H. Martin and wife, George

Smithers and wife, Frank Martin, E. M. Warner and wife, Margaret Warner.

The following pastors have served this Church: John R. Colgan, C. S. Barron, R. C. Woodruff, Jesse Carr, B. L. Rowand, N. S. Brackney, C. W. Taneyhill, J. W. Reynolds, E. D. Smith, and E. D. Cooke, the present (1914) faithful and efficient pastor.

[Mr. E. M. Warner, who furnished the history of Rossford Church, is a son of the pioneer preacher, Rev. Henry Warner.—EDITOR.]

MENDON CHARGE.

The Mendon Charge now consists of Mendon, Bethel, and Wesley. Methodism was planted in this vicinity in an early day, sometime between 1830 and 1835.



REV. JOHN B. GOTTSCHALL, PASTOR.

The following are some of the names of the first Methodist preachers in this community: Pryor, Raper, Finley, Alexander, Gurley, Conway, Hudson, Armstrong, Beatty, Shone, Brock, Lease, Wykes, Wilcox, Boggs, Murlin, Drown, Mounts, Carr, Clemons, Herbert, Crooks, Lemasters, Woodruff, Markwith, Strong, and others.

A loyal, earnest Methodist constituency has been reared here as a result of the labors of these faithful and efficient ministers.

The Rev. J. B. Gottschall, the present pastor, is serving in his seventh year on this charge.

METAMORA.

Some time in the year 1854 a Methodist society was organized here and began to worship in a house one mile east of Metamora.

The circuit was composed of Sylvania, Richfield, Center, Metamora, Tiney, and the Red Schoolhouse, near Lyons; John R. Colgan and Henry Boyers served the charge, one living at Sylvania

and the other at Swanton. Reuben Treadway and wife, Simon Ford and wife, Hiram Parker and wife, Mrs. Winchell, Mr. Kellogg and wife composed the original membership.

The first church building was erected in 1866. The present church was built at a cost of $4,000 in 1895.

There is a very comfortable parsonage. The circuit consists of Metamora, Tiney, and Santee. Rev. Gilbert A. Edmunds is the present (1914) pastor.

MONTPELIER CHURCH.

The Methodist Episcopal Church of Montpelier was organized in 1839 in the log cabin of Wm. Hoskinson, two miles east of the town, when Revs. James Stanley and J. H. Frees were pastors.

The charter members were: Wm. Hoskinson and wife and their daughter Parmelia, Henry Ferguson and wife and their daughters Mary and Jane. In 1850 the schoolhouse in Montpelier became the preaching place.

The first church, costing $2,000, was built during the Rev. Wm. Coulter's pastorate in 1870-71. The present edifice, called St. Paul, was built under the supervision of the Rev. M. C. Howey and dedicated in 1892.

When the Rev. E. E. McCammon was pastor the commodious parsonage was built, and improvements in the way of a bath-room were made under the pastorate of the Rev. L. H. Gressley.

Montpelier was at first an appointment on the Bryan Circuit, which included all of Williams and part of Defiance Counties. Later Pioneer became the head of the circuit. In 1879 Montpelier became a station, with Eagle Creek attached.

The following is a list of the ministers of the charge, many of them serving two at a time: James Stanley, J. H. Frees, Zara Norton, Drice Hatch, S. H. Alderman, John L. Ferris, Chester Coleman, W. W. Winter, Samuel Morrison, Samuel Boggs, F. W. Wilson, Alanson Foster, W. K. Barnes, John Burgess, Samuel Fairchild, Henry Chapman, A. H. Walters, Benj. Herbert, S. B. Cutler, David Ocker, John A. Shannon, Thomas Parker, Jason Wilcox, Jacob Albright, Solomon Lindsey, J. W. Thompson, Henry Warner, Henry L. Nickerson, J. H. Beardsley, Wm. Thatcher, J. W. Miller, John Poucher, Henry Boyers, Jason Wilcox, G. W. Money, W. H. Taylor, John Boyer, Jabez Shaffer, H. Van Geeny, Chas. Hoag,

A. C. Barnes, Henry Plant, F. P. Olds, E. H. Cammon, Wm. Coulter, B. B. Powell, E. S. Dunham, J. W. Hill, Jonathan Zook, M. D. Scott, C. S. Barron, H. J. Keister, Mortimer Gascoigne, Jefferson Williams, E. E. McCammon, R. D. Hollington, J. H. Priddy, Oramel Shreeves, P. B. Cuppett, L. H. Gressley, and J. C. Shaw.

St. Paul Church is a flourishing Methodist society in a rapidly growing town with a population of over 3,000.

MT. BLANCHARD CHARGE.

Mt. Blanchard Charge is composed of two preaching places, Mt. Blanchard and Houktown, a village four miles northwest.

The society of Mt. Blanchard is one of the oldest in Hancock County, and the first to be organized in Blanchard Township.

The class was organized in a log cabin, the home of Wm. J. Greer, in 1828 by Revs. Elnathan C. Gavitt and Thomas Thompson, at that time preaching to the Indians at Upper Sandusky, Ohio. The log cabin in which the class was formed is the possession of Mr. M. C. Greer, the grandson of Wm. J. Greer, and is occupied by his great-grandson, Harry J. Greer. Here and at the home of a Mr. Lake religious services were held until the erection of a log schoolhouse in the fall of 1833, which was the meeting place of the society until 1838, when a frame church was built, the first in the village, begun under the pastorate of the Rev. Jason Wilcox and completed during the pastorate of the Rev. James DeLisle.



Rev. Laverde B. Smith, Pastor.

Three buildings have been occupied by the society, all of which are still standing. The present edifice was begun in 1904, during

the pastorate of the Rev. E. T. Dailey, and completed during the pastorate of the Rev. Samuel Given the following year. It is a beautiful brick structure with an auditorium of five hundred sittings, Sunday school and class rooms, basement with kitchen, assembly and dining rooms, furnace and coal rooms, and is provided throughout with electric lights.

Wm. Greer and wife, Robert Elder and wife, Mrs. John Elder, Mrs. Ephraim Elder, Mrs. Mordecai Hammond, Mrs. Godfrey Wolford, George Swinhart and wife were the organizers and charter members of the society. The Church has a membership of about one hundred. Its oldest member, the Rev. John Smith, a local preacher for most of his life and for several years in early days a supply in the Conference, passed to his reward about the first of October, 1911. His one hundredth birthday was celebrated in a grove by the village in the spring previous to his death, a vast concourse of people from the town and surrounding country being present to honor this aged saint and extend to him their hearty congratulations. The Rev. Adam C. Barnes, at one time Brother Smith's colleague on the charge, delivered the principal address, in which were voiced for himself and the thousands assembled the felicitations of the hour.

The following are some of the ministers who served the Mt. Blanchard Charge: A. C. Barnes, John Smith, J. W. Hill, E. A. Harper, James W. Shultz, Jesse Carr, G. H. Priddy, C. B. Rowley, Joshua M. Longfellow, E. T. Dailey, W. F. Esberger, E. G. Brumbaugh, E. E. McLaughlin, Samuel Given, J. S. Snodgrass, G. H. Beaschler, J. W. Miller, and Laverde B. Smith.

For a number of years Houktown has been the only preaching place connected with Mt. Blanchard. Their present church building was erected in 1875, a comfortable edifice in excellent preservation—a testimony to the loyalty and devotion of the members. A few of the older families prominently connected with the organization and growth of the Church: the Lees, Van Sants, Longbrakes, Stevensons, Houks, and Dotys.

MT. VICTORY CHURCH.

The early history of the Methodist Episcopal Church in Mt. Victory, Ohio, was written by Mr. W. I. Witcraft in the year 1888.

The first Methodist Episcopal organization in this vicinity was

in the year 1835, and consisted of nine members. The places of holding service were at the residences of Jack Marmon, James Andrews, and John Richardson. The first pastor was Enos Holmes, a local preacher. The first traveling preacher was Daniel D. Davidson.

This appointment then belonged to Bellefontaine Circuit, which consisted of forty-four appointments. The first organization continued but six months, when it went down for want of support.

In the year 1853 a second organization was formed by the Rev. John K. Ford, a supernumerary preacher of Huntersville, Ohio, with Benjamin Glassco and wife, W. I. Witcraft and wife, Lewis Andrews and wife, James Smith and wife, James Dobey and family, and Mrs. P. R. Asbury as members. Benjamin Glassco was the first class leader. The first meetings were held in the "Rough and Ready" schoolhouse, situated on the land of James Smith, about one mile west of Mt. Victory.

The place of meeting was soon changed to the new schoolhouse east of the town, on the land owned by W. H. Boyd, and east of his house on the Larue road. It has since been moved north across the road.



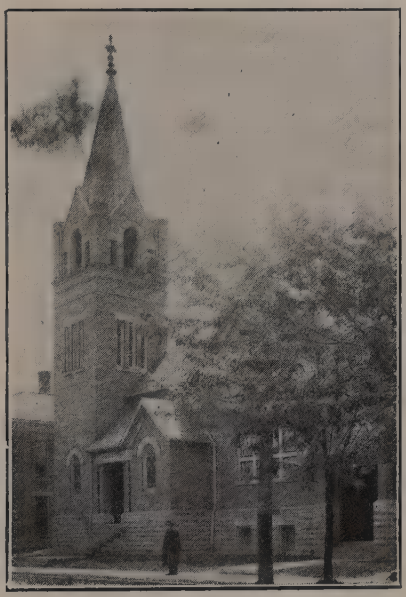
Rev. C. B. Cramer, Pastor.

In the fall of 1855 the place of holding services was again changed to the United Brethren Church, where it was continued until the spring of 1860, when the Methodists purchased the property for themselves. The society was small and weak for three or four years, but it gradually grew, and in the year 1857, under the ministry of A. J. Frisbie, a gracious revival was held, and in a short time the Methodists were able to set up for themselves, since which time they have been the leading Church of the place.

The first church property owned by the Methodists was purchased of I. W. Pennock in the year 1860 for the sum of $140. It was a church building which had been commenced by the Baptists but was not finished, and stood on the present church lot. Dr. J. S. Blair and Coleman Asbury were the most active persons

in securing this property. It was completed and occupied by our people in 1861.

In the spring of 1879 the work of erecting the present brick house was begun under the pastorate of the Rev. William Dunlap, W. I. Witcraft, Elias Converse, William Bloomer, S. G. Humphreys, and E. A. Chapin being the trustees. It was completed in the



Mt. Victory Church.

fall and dedicated on November 30th by Dr. C. H. Payne, of Delaware, Ohio. The building cost $3,300. The old house was sold to G. M. McDonald for $50.

At the time of the organization of the present society in 1853, and until 1856, this work was known as Scioto Mission, Delaware District, North Ohio Conference. From 1856 to 1859 it was known as Mt. Victory Circuit, Sidney District, Delaware Conference. From 1859 to 1860 it was known as the Mt. Victory Circuit, Kenton District, Delaware Conference. From 1860 to 1868 as Mt. Victory Circuit, Kenton District, Central Ohio Conference. From 1868 to the present time as Mt. Victory Circuit, Delaware District, Central Ohio Conference.

In 1853 Rev. John K. Ford was pastor for one year; 1854, Lemuel Herbert and S. L. Roberts, one year; 1855, William H. Taylor and John T. Bowers. During the above pastorates Joseph Ayers was presiding elder.

1856, David Bulle, one year; 1857-58, A. J. Frisbie, two years. During these two pastorates J. S. Kalb was presiding elder.

1862-63, Samuel M. Boggs, two years; 1864-66, H. J. Bigley, three years. E. C. Gavitt, presiding elder.

1867, Hiram M. Shaffer, one year; 1868, A. J. Frisbie, one year. S. H. Alderman, presiding elder.

1869, Frank B. Olds, one year; 1870, Caleb Hill, one year. Alexander Harmount, presiding elder.

1871, H. Boyers and J. W. Morrison, one year; 1872, D. B. Rinehart and L. O. Cook, one year. D. D. Mathers, presiding elder.

1873-74, D. B. Rinehart, two years; 1875-76, Philip Lemasters, two years. D. Rutledge, presiding elder.

1877-78, William Dunlap, two years; 1879-80, J. C. Clemens, two years. Isaac Newton, presiding elder.

1881-83, Benjamin W. Day, three years; 1884, L. O. Cook, one year. L. A. Belt, presiding elder.

1885-86, Daniel Carter, two years; 1887-88, C. F. Gowdy, two years. D. Rutledge, presiding elder.

Among the more prominent workers in the Church were Dr. J. S. Blair, afterward and for many years a member of the Central Ohio Conference; the first Sunday school superintendent of the Church, and a class leader and trustee for many years. Benjamin Glassco, James and Margaret Andrews, W. I. Witcraft, W. H. Baldwin (a local preacher), Henry Reames (a local preacher), T. V. Mears, Wm. Ballinger, Wm. Smith, James W. Boyd, Thomas Hiatt, John W. Baldwin, Samuel S. Stanton, Elias Converse, S. W. Kerns, F. K. Canon, B. D. Owen, Lemuel Haines, H. Lynch, E. A. Chapin, and F. V. List. The society has sent out two ministers, J. S. Blair and George A. Wood.

The first Sunday school was organized in 1855 with Dr. J. S. Blair as superintendent and Ananias Jones assistant.

The Rev. John Parlette was appointed to Mt. Victory in 1889, and during a pastorate of three years received into the Church over two hundred persons.

He was succeeded in regular order by W. H. H. Smith, Wm. S. Philpott, A. C. Barnes, J. F. Newcomb (during whose pastorate

the Church was greatly strengthened in numbers and influence), W. P. Bender, C. M. Baker, J. J. Richards (who led the Church in the erection of the present beautiful and commodious house of worship and added a large number to the membership), D. Carl Yoder, Albert H. Weaver (under whose pastorate the charge was made a station), and now C. B. Cramer.

The Church has sent out one young man into the foreign mission work, Dr. John Korns, son of S. W. Korns, who is now in Taian-fu, Shantung Province, China, as a medical missionary. He is a graduate of the Mt. Victory high school, the Ohio Wesleyan University, and Rush Medical College, Chicago.

NAPOLEON CHURCH.

In the year 1835 Henry County was organized as one of the counties of the State of Ohio, and Napoleon was made county seat.

In the fall of 1835 Rev. Austin Coleman came to Napoleon and began to preach, and made Napoleon a part of the Defiance Mission. He preached every four weeks in the homes of the people and in a tavern which was kept by Judge Craig. A union Sunday school was organized, which afforded instruction for all in the community who were religiously inclined.

In 1854, at the Annual Conference which met in Tiffin, Ohio, Napoleon was made the head of a circuit, and the Rev. Ambrose Hollington was appointed to the charge. Florida, Hartman's, and Texas were the other appointments. He was succeeded by Rev. W. B. Scannell in 1855; Rev. S. L. Roberts in 1856; Rev. Ebenezer Linsey in 1857 and 1858, with Rev. L. Tiedeman as junior preacher; Rev. John Poucher in 1859, and Rev. G. W. Miller in 1860.



Rev. Chas. Bennett, Pastor.

Under the labors of Rev. G. W. Miller the first Methodist Episcopal Church was built in Napoleon. The Rev. E. C. Gavitt was the presiding elder, and it was he who dedicated the church. It was a frame church and was dedicated in the spring of 1860. It stood on the corner of Washington and Webster Streets.

The ministers who followed Rev. G. W. Miller were: Rev. Martin Perkey in 1861; Rev. A. M. Corey in 1863 and 1864; Rev. J. R. Colgan and Rev. Charles Zimmerman in 1865; Rev. J. R. Colgan and Rev. Charles Hoag in 1866, and Rev. T. J. Mather in 1867.

In 1868 Rev. N. B. C. Love was appointed, and at this time Napoleon Charge became a "station," and has remained such ever since. Dr. Love remained the pastor of the Church for three years.

Following the Rev. N. B. C. Love, Rev. H. A. Brown served two years; Rev. H. J. Bigley, three years; Rev. John Farley, one year; Rev. W. W. Winters, two years; Rev. Charles Farnsworth, one year; Rev. J. Zook, three years; Rev. J. C. Clemons, three years; Rev. T. H. Campbell, two years; Rev. R. H. Balmer, one year; Rev. I. N. Kalb, two years; Rev. J. Williams, two years; and the Rev. Jesse Swank, seven years.

May 15, 1898, a new brick church was dedicated which was located on the same lot that had been occupied by the old church. Bishop C. C. McCabe dedicated the church. This was a great achievement for Napoleon and was brought about by the earnest labors of the Rev. Jesse Swank.

Rev. F. W. Stanton followed Bro. Swank and was the pastor for two years. He was followed by Rev. M. D. Baumgardner, who remained two years; Rev. A. R. Custar was pastor for three years, and was followed by Rev. Charles Bennett, the present pastor (1914), who is closing up the second year of service.

The Church possesses a good modern parsonage at 315 West Washington Street, which is in a good state of repair.

The Church is in a prosperous condition, having grown from a membership of 205 when the new church was dedicated in 1898 to about 500 members at this time.

The Sunday school has an enrollment in all departments of nearly seven hundred members. The Church has a strong Epworth and Junior League, and all other departments of a modern Church.

So great has been its growth that the congregation is now planning for the erection of a larger and better church to meet the growing needs of this growing field in the heart of one of the richest counties in Ohio.

Two of the ministers who served this charge, the Rev. W. B. Scannell and the Rev. Ebenezer Linsey, lie buried in the Glenwood cemetery, just west of Napoleon.

NORTH BALTIMORE CHURCH.

The first Methodist Episcopal Church in North Baltimore was organized by Rev. Joshua M. Longfellow in 1877.

But two members who united with the Church at that time are still living, Mrs. Kate Groves and Mrs. J. F. Tice.

The first church building was erected during the pastorate of Rev. J. S. G. Reeder, 1880-83.

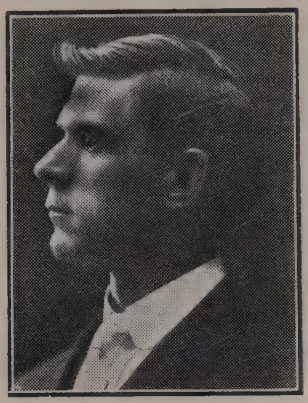
The present church, a splendid, commodious structure, was built in 1892, during the pastorate of Rev. A. A. Thomas.

NORTH LEWISBURG CHURCH.

In the year 1805 Hezekiah Spain came from Virginia and settled near where North Lewisburg is situated. The country was then a wilderness.

About the year 1808 regular preaching every four weeks was established in the house of Mr. Spain, and the appointment was a part of the Lebanon Circuit. Several years afterward the circuit was divided and that part of it to which the society at Spain's house belonged fell to the Mad River Circuit.

In the year 1816 a small cabin was built for religious services one mile west of the site of North Lewisburg, where services were held until the year 1832, when a more pretentious, hewed-log church was erected just north of the old one and was known as Spain's Church.



Rev. Michael Yeagle, Pastor.

Willis Spain is the only man now living that helped to build that church. The society at that time numbered about twenty members.

Willis Spain, son of Hezekiah Spain, and his present wife, Nancy (Epps) Spain, whose parents came from Virginia in 1807, are the only surviving members of the society when the church of 1832 was built.

Afterward Abram and Lemuel Spain and Abram Holy Cross were members of the society. Urbana, part of the Mad River Circuit, desiring to be made a station, the Mechanicsburg Circuit was formed with North Lewisburg as one of the appointments.

In the course of a few years North Lewisburg became a part of East Liberty Circuit, and in 1810 another change was made which constituted North Lewisburg a station.

The first pastor of the Church after it became a station was the Rev. Geo. W. Kelley.

In 1850 a frame church was erected in North Lewisburg, William Andas, William Crowder, Royal Jennings, Abraham Spain, Jos. T. Gary, and Caleb F. Brown, trustees.

The building and bell cost $1,350, and was dedicated by the Rev. James L. Grover, presiding elder of the district.

At the time of the dedication of the church the Rev. Philip Nation was preacher in charge and Alfred U. Beal junior preacher.

The membership of Spain's Church was transferred to the Church in North Lewisburg.

The ministers who served the Church in North Lewisburg and at Spain's society were: Geo. W. Walker, Michael Marlay, Joshua Boucher, Alexander Morrow, David Warnock, Samuel Clark, James Smith, Silas Chase, I. B. Cartlich, Abraham Wambaugh, T. A. G. Phillips, Wm. Letsinger, Voluntine Beemer, Elijah H. Field, Jos. W. Smith, James T. Donahue, David Sharp, Edward P. Hall, Philip Nation, William Cheever, Thomas M. Thrall, Thomas D. Crow, Wesley Denit, Geo. W. Harris, James Kendall, Thomas Andas, Jas. T. Bail, John Vance, Samuel Brown, John M. Sullivan, Jos. W. Smith. David Sharp, James Manning, N. McDonald, W. N. Williams, D. Sargent, W. C. Jackson, T. E. Fidler, W. Webster, J. Verity, J. C. Deem, E. McHugh, H. M. Curry, John Shinn, Geo. W. Kelley, J. F. Loyd, G. D. Kennedy, T. D. Hayward.

The present church edifice was built in 1881-82, at a cost of $10,000, on the site of the old building. The territory in which North Lewisburg is situated was embraced in the Cincinnati Conference until some twenty-five years ago.

The Church at North Lewisburg lost by death within the past year one of its members who was over a hundred years old and who had been a Methodist for ninety-four years.

The present pastor is Michael Yeagle.

PAULDING CHURCH.

Methodism was begun in Paulding County in 1830. The Rev. J. J. Hill, pastor of St. Marys Circuit, established an appoint-

ment in Brown Township in that year, and in the year 1831 he began to preach at Milligan's, in Washington Township.

St. Marys Circuit included St. Marys, Willshire, Shane's Crossing, Milligan, Antwerp, Defiance, and Florida, a four weeks' circuit, taking about three hundred miles to encompass it.

A society was organized and regular preaching established at Junction in 1849. In 1850 the Rev. H. A. Brown organized the first Sunday school in the northwest part of the county.

The town of Paulding was laid out in 1850. The first house built was by Elias Shaffer, in 1851. In 1855 the North Ohio Conference appropriated $90 for Paulding Mission, and Joseph S. Shaw was appointed preacher in charge, and by him the Paulding society was organized. The Rev. David Gray was the presiding elder. In 1856 the Central Ohio Conference appropriated $100 to Paulding Mission and appointed Enoch Longsworth and John Priddy to the work.

From 1857-58 Paulding was included in the Toledo District, David Gray presiding elder and Moses Hebbard and Josiah Adams preachers. The charge was allowed $100 that year.

In 1858 Josiah Adams and Henry Bogers were the preachers on Paulding Mission. In 1859 Antwerp Circuit included Paulding, with David Bulle as preacher. In 1860 John Chillen was minister; in 1861-62, John T. Bower, and in 1863-64, Enoch G. Longsworth.

In 1865 Paulding was included in Junction Mission, with Jos. Ferguson as pastor, and in 1866-67, H. A. Brown. In 1868-69 Paulding became the head of the circuit with E. A. Cammon as pastor, and in 1870 it was changed back to Junction Circuit with E. T. Curnius in charge; and in 1871-73 the charge was called Junction and Paulding with H. H. Harper as pastor.

From this time until the year 1887, when Paulding became a station, the following brethren were the pastors: Wm. R. Shultz, John Houghtby, W. T. Maltbie, E. H. Cain, C. W. Wolf, J. H. Keeler, J. C. Crider, and Wm. S. Philpott.

Under the pastorate of H. H. Harper a church was built on the land owned by the School Board.

When Paulding was made a station in 1887, Wm. S. Philpott was still pastor, and there were 125 members. The appointments since then have been M. C. Howey, Mortimer Gascoigne, M. D.

Scott, S. L. Roberts, Wm. Hook, Jacob Hoffman, W. T. Stockstill, David F. Helms, and A. R. Custar.

The present church edifice was begun under the pastorate of S. L. Roberts, and completed during that of Wm. Hook.

The Building Committee was composed of J. P. and W. J. Gasser, James Lynn, A. N. Wilcox, W. H. Mustart, W. H. Snook, and A. R. Geyer.

Paulding is the county seat of Paulding County, a flourishing town of some 3,000 inhabitants and in one of the most prosperous sections of Northwestern Ohio. The Church has grown to be a fine station and pays a salary of $1,600.

PAYNE CHURCH.

St. Paul Methodist Episcopal Church in Payne is the outgrowth of a class organized in 1864 by the Rev. John Brakefield.

It was the second Church organization in the vicinity of Payne.

Other ministers, among whom were H. A. Brown, S. H. Alderman, E. T. Cumming, and Christian W. Wolf, had preached in this section before.

The charter members were: Louis Stillwell and wife, Mr. and Mrs. A. F. Hardesty and Anna Hardesty, Jonathan Snellenberger, and Caroline Christopher. These with some others and the following early accessions formed the nucleus of the congregation: Mr. and Mrs. Henry Venrick, J. W. Stillwell and wife, Mr. and Mrs. John Gibson, Mr. and Mrs. Jacob Greenser, Mr. and Mrs. G. W. Sowers, Mr. and Mrs. Wilson Graham, and Mr. and Mrs. R. T. Ross.

The first services were held in the Wiltsie schoolhouse, two miles northeast of Payne. The class belonged to Paulding Circuit and was served by Mr. Bonham and C. W. Wolf.

In 1882 services were held in the United Brethren Church, when the class became a part of Antwerp Circuit with Samuel Boggs as minister. Upon the coming of Brother Boggs plans were laid for the erection of a Methodist church, and the work of building was commenced in 1883.

Gen. W. H. Gibson, of Tiffin, Ohio, was a donor to the enterprise, who with a number of self-sacrificing members of the Society made the undertaking possible. The trustees of the Church were G. W. Sowers, R. T. Ross, F. M. Spellman, J. S. Carmack, J. W.

Cartwright, A. F. Hardesty, Wilson Graham, Henry Radenbaugh, and D. P. Dildine. The first meeting was held in May, 1883, with Samuel Boggs as pastor.

In September, 1885, the Rev. David Rutledge, D. D., of Delaware, Ohio, dedicated the Church, S. H. Alderman being the pastor. At the time of the dedication the Rev. S. L. Roberts was presiding elder of the Defiance District.

Brother Alderman died early in his second year, and H. A. Brown was appointed to fill out the year. M. D. Scott was pastor from 1885 to 1887, when J. C. Clemons became pastor, during whose pastorate the Church had the greatest revival in its history. In 1889 the Rev. J. B. Smith was transferred from the Northwest Indiana Conference and appointed to the charge. During his five years' stay the Church had great prosperity in all departments. The parsonage was built during Brother Smith's pastorate.

In 1895 G. M. Hunter came on the work, and then J. G. Martin, who started a subscription to enlarge the church; but his health failing, he was forced to resign, and S. S. Clay was secured to fill out the year.

In 1899 B. F. Gordon was appointed to the charge and with a band of noble helpers succeeded by February, 1900, in completing the remodeling of the church, when the Rev. David H. Moore, then editor of the *Western Christian Advocate*, dedicated the building. At the commencement of Brother Gordon's second year he was compelled on account of impaired health to resign, and J. F. Mounts filled out the year.

The ministers serving the Church since 1901 have been: C. M. Monosmith, A. E. Delanoy, J. F. Street, M. D. Scott, W. E. Ice, and G. M. Baumgardner.

The presidng elders and district superintendents have been: Alexander Harmount, I. R. Henderson, S. L. Roberts, Gershom Lease, J. H. Fitzwater, J. M. Mills, Parker P. Pope, J. H. Bethards, and J. F. Harshbarger.

PERRYSBURG CHURCH.

The First Church in the Maumee Valley.

Perrysburg was named after Commodore Perry, the naval hero of the War of 1812. Situated at the head of navigation, its founders believed it would become the city of the greater lower lakes.

The town is finely located on the banks of the Maumee River, from which a view of great beauty is obtained; up the river is Fort Meigs, on the same side, and Maumee, on the opposite side, while farther up are the rapids of the Maumee and the battlefield of "Fallen Timbers;" opposite, across the river, are Fort Miami and the Lucas County Children's Home, while down the river the giant elevators, the church steeples, and the smoking stacks of Toledo may be seen.

In those early days when the Methodist itinerants first visited Perrysburg the banks of the river were covered to the water's edge with a massive growth of native timber—the maple, elm, oak, hickory, and willow—to which clung grapevines of long years' growth, and the islands—larger then than at present, were clothed with a beautiful foliage.

The first Methodist preachers to proclaim the gospel in Perrysburg were John P. Kent and P. B. Morrey, who came in 1820.

After the War of 1812 Fort Meigs was for several years the place of meeting of the pioneers for religious worship, and afterwards, when Fort Meigs was no longer needed, Maumee City and Perrysburg sprang up.



Rev. Stewart Baumgardner, Pastor.

Among the early pioneers from whom many facts have been obtained concerning the establishment of the Methodist Church in Perrysburg and vicinity were John Webb, Mother Spafford, Peter Cranker, W. B. Way, and Francis Hellenbeck. Mr. Webb's acquaintance with Perrysburg dates back to 1819. The members of the first class were Mr. and Mrs. Spafford, Mr. and Mrs. Hubble (of Fort Miami), and Mr. and Mrs. John Webb.

This small class was greatly aided in support and friendly sympathy by many outsiders. In the absence of any Methodist itinerant, the Rev. Van Tassell, a Presbyterian missionary, preached

for a time for the class. Mr. Van Tassell was in charge of the Presbyterian Mission near Waterville, Ohio.

The Spafford and the Webb homes were the preaching places of the society until a brick schoolhouse was built, which served both as church and schoolhouse until 1836, when, with the Rev. L. B. Gurley as the presiding elder and the Rev. O. Mitchell as the pastor, the Church still standing and in use was erected, the first in the Maumee Valley.

The Spaffords' house was known during these years as Meth-



Perrysburg Church and Parsonage.
(Built in 1836.)

odist headquarters. The year when the church was built is memorable in the drama of war over the State boundary line between the Michiganders and the Buckeyes in the Maumee Valley.

Perrysburg was the headquarters of Governor Lucas and his staff. The Michigan forces had their headquarters at Sylvania, some ten miles west of Toledo, and the Ohio forces were stationed chiefly where Toledo now stands.

The Rev. L. B. Gurley, then a young man full of zeal, eloquent and popular as a pulpit orator, so won the wood-will of Governor Lucas, who was a Methodist, and the confidence of the citizens that on one Sunday morning a large sum of money was secured for the building of a church costing about $2,000. It was built and dedicated in 1836. In 1866 the church was remodeled with

the addition of a tower, bell, and stained glass windows, at a total cost of $1,500, the Rev. Thomas N. Barkdull, pastor. The building was further improved under the pastorate of the Rev. D. H. Bailey in the year 1898. In 1873 a parsonage was provided, costing $1,600, during the pastorate of the Rev. N. B. C. Love. The church building is commodious and homelike. It is an inspiration to stand in the pulpit where most of the pioneer preachers of the Maumee Valley have stood and preached the gospel within the past seventy-eight years.

Some of these "old-time" ministers who preached in this region as elsewhere throughout the borders of the early Church were fond of religious controversy, their power in polemics being greatly developed. There were Universalists to be silenced, Calvinists to be overthrown, and Millerites to be shaken from their vagaries and dreams.

The Church to-day has a membership of over three hundred, and pays a salary of $1,000 and a good parsonage. The town is becoming a delightful residential suburb of Toledo, and the thoroughfare between the town and the city is rapidly becoming lined and beautified with comfortable homes and fine buildings.

The Church has been served by more than sixty preachers during the course of its long history, all of whom have witnessed a good profession, and their names are as follows: John P. Kent, P. B. Morrey, Elias Pattee, S. Baker, John A. Baughman, George Walker, Jacob Heil, J. B. Finley, E. C. Gavitt, E. B. Pilcher, Wm. Sprague, Cyrus Brooks, O. Mitchell, D. Burns, R. N. Chubb, J. W. Bowen, Rev. Cacraft, L. Hill, P. Start, H. S. Bradley, I. L. Johnson, John Janes, J. B. Jewitt, T. Cooper, C. H. Owen, L. Ward, John Graham, Thomas Parker, Thomas J. Pope, D. P. Pelto, J. F. Burkholder, L. D. Rogers, Ambrose Hollington, Wm. S. Lunt, Wm. Fegtley, S. H. Alderman, Lewis M. Albright, J. Shannon, T. N. Barkdull, John S. Kalb, John H. Wilson, N. B. C. Love, Joseph H. Bethards, L. T. Clark, T. J. Pope, W. A. Yingling, J. L. Scott, Wm. H. Scoles, Geo. B. Wiltsie, John C. Shaw, David H. Bailey, Daniel Stecker, W. T. Dumm, George Matthews, G. W. Sower, W. W. Constein, E. J. Webster, and Stewart Baumgardner, the present pastor, who is having a very successful pastorate.

Among the members of this Church appear the names of A. G. Williams, Wm. Barton, Mr. Wallace (the father of the Rev. Richard W. Wallace), and C. F. Chapman; and among its stanch and noble

friends: General Hunt, Governor Lucas, W. B. Way, Hon. E. D. Peck, Perry Thomas, Francis Hallenbeck, Dr. Hamilton, and General P. S. Slevin. This historic Church has had in its membership and congregation many noble men and women.

RICHWOOD CHURCH.

In the year 1834 Rev. Warren Frazell, an itinerant preacher, was sent to this community as minister. A little class of five whose names should never be forgotten had gathered together the year before and enrolled their names. They were William Phillips and his wife, Isabella Ann Phillips; Mortimer Bentley and wife, Nancy Bently, and Mrs. Elsie Sirpless. Soon after the following names were added: Mrs. Sarah Woods, wife of John Woods; Mrs. Margaret Brookins, wife of Dr. John P. Brookins; William Barkdull and his wife, Priscilla; Adam Benge; Hezekiah Burdish and his wife, Catherine, and their daughters, Lois and Catherine; and Philip Plummer and wife, Ann Maria. To these sixteen charter members Rev. Frazell preached until 1835, when the infant society took another step forward. At a quarterly meeting held at Cyree Lendon's, June 20, 1835, Richwood was joined to twelve other societies to constitute the Richwood Circuit. The following entry appears on the recording steward's book: "Brother Frazell received ninety dollars for three quarters." Jacob Young, famous throughout Western Methodism, was presiding elder.



Rev. Albert H. Weaver, Pastor.

During the year 1837 the Methodist Episcopal Church erected the first house of worship in Claibourne Township. It was built of logs hewed square, the cracks being daubed with mortar, and was about 28 x 30 feet in size. The seats were without backs, being simply slabs of wood with wooden pegs for legs. It had a high pulpit, and was warmed by a stove in the center of the room. It was located on Fulton Street, where the residence of John Langstaff now stands. On August 14, 1837, this house was dedicated by Rev. Samuel Hamilton. Rev. E. T. Webster was the preacher in charge.

At the third quarterly meeting, held in Robert Perry's barn on

the Scioto River, it was decided to build a parsonage, and the first Board of Trustees, composed of the following, was appointed: William Barkdull, Nathan Richardson, Lewis H. Hastings, Christian Gowell, and William Phillips. It was built of logs, and stood on the corner now occupied by the church.

In the year 1856-58, during the pastorate of Rev. Joseph Good and Joshua M. Longfellow, a new, substantial, two-story brick structure with tower and bell was built. It cost about $6,000. The log parsonage which sheltered the early preachers, who had long disappeared, was removed and replaced by a new frame dwelling costing about $1,500 in the year 1883.

The outlying appointments had one by one been cut off as the Church in Richwood grew stronger, until it was thought to be able to stand alone. In 1874 the last one, Finley Chapel, north of town, was joined to another circuit; since then Richwood has been a station.

In the year 1901 the Richwood Methodists felt that their needs had outrun the accommodations of the old brick house of worship, and began promoting a new church enterprise. During the following years, under the wise leadership of Rev. A. A. Thomas as pastor, plans were consummated and hopes realized in the completion of a beautiful modern brick church costing about $21,000. A new parsonage is planned and will be built soon.

The Rev. Albert H. Weaver is now (1914) pastor and is enjoying "good success" in the Lord's work. During the eighteen months of this pastorate about two hundred, mostly adults, have been received into the membership of the Church. The Sunday school enrollment numbers 546, with a Men's Bible Class with an enrollment of over two hundred and an average attendance of eighty.

RUSHSYLVANIA CHURCH.

The Rushsylvania Methodist Episcopal Church was organized in 1861 by the Rev. Wm. J. Peck with fourteen members, two of whom are living. At first and until 1879 it was one of five appointments on the Zanesfield Charge when it was made the head of a circuit, under the pastorate of the Rev. David B. Rinehart.

A parsonage was built in 1882. The circuit now consists of Rushsylvania, Hopewell, and St. Paul or Taylor Creek. The Church at Rushsylvania has a membership of 145.

The first church building was a frame structure. In 1893, under the pastorate of the Rev. S. W. Scott, a new brick building was commenced, and under the labors of the Rev. J. C. Crider the church was completed at a cost of about $4,500. Rev. E. D. Whitlock, at that time presiding elder of the Bellefontaine District, had charge of the dedicatory services.

The ministers who have served the charge are: A. J. Frisbie, H. J. Bigley, J. S. Blair, M. M. Markwith, J. S. Reeder, David J. Whiting, T. I. Jagger, David B. Rinehart, John Parlette, E. C. Gavitt, B. B. Powell, S. W. Scott, J. C. Crider, E. D. Cooke, C. F. Gowdy, J. D. Simms, W. P. Bender, F. M. Houser, A. V. Knepper, and J. W. Horne.

SHERWOOD CHURCH.

The Sherwood Methodist Episcopal Church was first organized in a log schoolhouse standing about one-half mile north of the town by Rev. Cameron and Rev. A. Robertson, and was composed of a goodly number of the early settlers, but from different causes they became divided and some joined other Churches. Rev. A. Robertson labored among this people and aided much in keeping Methodism alive here.

Some time later, about the year 1875, the Methodists commenced to hold services in a hall located at the corner of Lawrence and Taylor Streets, where they continued until the year 1880, when they purchased a lot of Elias Miller, located on the corner of Taylor and Vine Streets, where they erected the present church building; Rev. Theo. W. Brake was pastor in charge. Mr. Zeno Miller and Mr. Harry Mitchel were the Building Committee, and Eli Kaiser was the contractor and builder. Some time during the following winter Rev. W. G. Waters, the presiding elder, dedicated the house to the worship of God.

The names of those who served as pastor of the Church in Sherwood are as follows: S. O. Shreeves, Halcy C. Gavitt, Theo. W. Brake, M. T. Ayers, W. G. Talbert, J. W. Shultz, R. W. Munson, John Houghtby, D. H. Bailey, S. J. Colgan, E. D. Cooke, H. A. Brown, W. H. Drury, L. B. Smith, J. H. Wingate, John Pimlott, W. T. Cordrey, J. W. Hodge, J. M. Longsworth, Chas. Monosmith, J. S. Altman, Michael Yeagle, A. C. Rainsberger, A. D. Miller, and G. W. Deemer. The society has a membership of

forty-five at the present time, and a Sunday school which has an average attendance of about one hundred.

SIDNEY CHURCH.

The first sermon in Sidney by a Methodist was preached by Lewis White in 1825, in the home of John Frankenburger, at which time a class of eight members was formed. Sidney was at that time a part of Bellefontaine Circuit, which included West Liberty and Westville, with all the intervening territory. David Young was presiding elder, and the charge was in the Ohio Conference.

The first church building erected in Sidney was in 1831; the second in 1838, and was dedicated by the Rev. Edward Sehon, D. D., afterward prominent in the Methodist Episcopal Church, South. David Warnock and Wm. Sutton were the preachers in charge.

Sidney became the head of a circuit in 1834, and was made a station in 1843.

The present church building was erected in 1867, during the pastorate of the Rev. W. J. Wells, but not completed until 1873, when the Rev. Joseph Wykes was pastor.

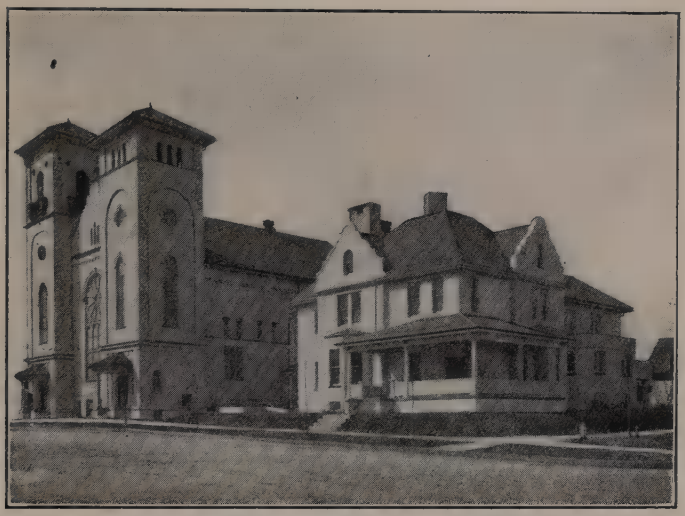
The fourth church building, which is to be a new addition to the remodeled old structure, to cost $60,000, was begun in 1912-13, with W. B. Armington, pastor, and was completed in February, 1914. The Church in Sidney has entertained the Annual Conference five times, Bishops Janes, Andrews, Warren, Joyce, and Neely presiding.



Rev. Wm. B. Armington, D. D., Pastor.

The following ministers have served the Church as pastors: Lewis White, Philip Gatch, Beacham, Boucher, Clark, J. B. Finley, Wm. Simms, Sullivan, Stewart, W. S. Morrow, Sharp, D. D. Davison, Smith, Chase Miller, David Warnock, Hansley, Samuel Lynch, Taylor, James, Brown, Stafford, Star, Elmer Yocum, W. J. Wells, Joseph Wykes, Lamb, Benjamin Herbert,

S. H. Alderman, L. C. Webster, Chas. H. Ketcham, Gershom Lease, T. C. Read, Oliver Kennedy, L. M. Albright, P. P. Pope, Daniel Strong, J. H. Bethards, Isaac Newton, W. W. Lance, T. L. Wiltsie, M. M. Figley, W. G. Waters, Clayton Smucker, E. E. McCammon, and W. B. Armington.



Sidney Church and Parsonage.



Mr. W. H. C. Goode.



Mrs. W. H. C. Goode.

There is a record that seventeen men have gone from this Church into the ministry.

The parsonage was built in 1888, during the pastorate of Isaac Newton, at a cost, lot and house, of $9,000, and is modern in every respect and has been equipped during the erection of the new church with steam heat, electric lights, hardwood floors, and paint.

The present membership of the Church is 1,150, resident and non-resident, making this one of the largest and strongest Churches of the Conference.

The largest number of accessions during any one time was during the pastorate of the Rev. J. H. Bethards, when four hundred united, and the next largest was during the present pastorate in 1912, when three hundred joined the Church.

Mr. and Mrs. Goode are very active and helpful in the work, not only of the local Church, but in the Conference and general work. Mrs. Goode has been for some years president of the Conference Woman's Home Missionary Society, and after the union of the Conferences into the West Ohio she was chosen as president of the new Conference society.

ST. MARYS CHURCH.

The first Methodist services in St. Marys were held in the year 1824, and the Revs. Millice and Wareham were among the first Methodist ministers who visited the vicinity. An atlas of Auglaize County, which was edited by Mr. R. Sutton, states that a Methodist society was organized by the Rev. James B. Finley in 1825. The official records of Methodism in St. Marys and vicinity begin October 14, 1832.

The minutes of the quarterly meeting held on that date show that the St. Marys Mission was in the Maumee District in the Ohio Conference, and that the Rev. Wm. H. Raper was the presiding elder and the Rev. Jesse Prior the missionary.

In 1838 the society was transferred from the Ohio into the Michigan Conference, and in 1840 it was placed in the Bellefontaine District in the North Ohio Conference, which had just been organized. In that year the appointment was changed from a mission to a two weeks' circuit.

In 1844 the charge was made a part of the Sidney District, and in 1847 St. Marys and Willshire Circuits were combined and

called the St. Marys Mission; and in 1848 it was again made a circuit. After two years, in 1850, the appointment was changed back to a mission, and in 1852 again declared a station.

In 1856 the northwest part of the State was organized into the Delaware, now and since 1860 the Central Ohio Conference, and St. Marys became a part of Lima District, where it has remained.

The charge remained a station until 1869, when for a year it was an appointment on the Wapakoneta Circuit, and then made a station for two years, when it was once more changed to a circuit.

In 1886 St. Marys became a station again and has so appeared in Conference appointments ever since. The first building occupied by the St. Marys Church was a log schoolhouse.

A frame building was erected in 1838, and in 1841, after a ninety-nine year lease had been obtained for the present site, the frame church was removed to the new location.

In April, 1866, with the Rev. A. J. Frisbie pastor, it was decided to erect a new brick church, and the building was completed in the fall of 1867, when the Rev. J. F. Mounts was pastor.

In 1892, during the pastorate of the Rev. Stewart Baumgardner, extensive additions were made to the building, enlarging its size and enhancing its appearance and value.

In the year 1908, under the pastorate of the Rev. C. W. Sutton, steps were taken to build an entirely new brick edifice; but on account of uncontrollable circumstances the effort was postponed until February, 1911, when the movement was taken up under the pastorate of the Rev. C. C. Kennedy, the present pastor. The contract was let in April of that year, ground was broken in the following May, and in June the corner-stone was laid by the Rev. T. H. Campbell, D. D., now of King Avenue Methodist Episcopal Church, Columbus; and on April 7, 1912, the church was dedicated by Bishop Robert McIntyre, assisted by the Rev. W. D. Parr, of the Indiana Conference.

The society has grown from eight to 825 members. The following ministers have served the charge: Jesse Prior, J. B. Finley, John Alexander, Philip Wareham, Isaac Bennet, Joseph Saintly, Jonathan Armstrong, Greenbury Vincent, Martin Welch, Liberty Prentice, A. D. Wambaugh, Jacob Brown, Edward Williams, J. J. McNabb, Emanuel Beatty, Amos Wilson, C. Thomas, J. R. Jewett, J. M. Bara, T. W. Bowdle, C. B. Brandebury, Elisha Hook, J. F.

Mounts, S. B. Guiberson, Ralph Wilcox, Joseph Wykes, Franklin Marriott, W. W. Winter, John Graham, S. H. Alderman, B. A. Webster, Wm. Deal, A. J. Frisbie, J. F. Mounts, T. J. Mathers, I. N. Kalb, J. J. Finley, Wm. G. Littell, Wm. Coulter, Chas. W. Taneyhill, J. F. Crooks, J. M. Shultz, Lemuel Herbert, W. A. Yingling, I. N. Smith, J. W. Miller, Jason Young, J. W. Donnan, J. D. Simms, Stewart Baumgardner, Peter Biggs, J. F. Harshbarger, E. B. Lounsbury, J. C. Shaw, Chas. W. Sutton, P. P. Pope, and C. C. Kennedy.

The presiding elders and district superintendents have been: W. H. Raper, L. B. Gurley, John Janes, Wm. S. Morrow, Samuel P. Shaw, Wesley Brock, H. M. Shaffer, E. C. Gavitt, Franklin Marriott, S. L. Roberts, Alexander Harmount, Arkinson Berry, L. M. Albright, J. F. Davies, David Rutledge, I. R. Henderson, J. H. Fitzwater, W. G. Waters, J. M. Mills, David Bowers, and M. M. Figley.

ST. JOHNS CHURCH.

The Methodist Episcopal Church at St. Johns, Auglaize County, was organized in 1856, and was made a part of Lima Circuit.

In 1859 it was made the head of a circuit with Wesley Chapel, Pleasant Hill, Failers, Amherst, and Hammocks as outlying appointments.

The pastors who have served the circuit are: A. J. Frisbie, J. C. Miller, David Bulle, Caleb Hill, E. G. Longsworth, John T. Bower, I. N. Kalb, J. F. Crooks, Lemuel Herbert, Philip Lemasters, W. R. Shultz, B. F. Jannary, Harrison Maltbie, W. G. Littell, J. M. Longfellow, J. C. Bolton, R. E. Woodruff, John Parlette, J. W. Hill, J. J. Richards, H. S. Worthington, K. L. Smith, H. J. Keister, D. N. Kelley, and Joseph Bennett.

The circuit consists at present of St. Johns, Mt. Tabor, New Hampshire, and Wesley.

ST. PARIS CHURCH.

The first church building, a frame structure, was built in 1852-53, when the Rev. Geo. W. Harris was pastor.

The charter members were Mr. and Mrs. Mahlen, Mr. and Mrs. Samuel Overhaly, Mr. and Mrs. Jacob Rhodes, and Benjamin Kizer.

The present commodious brick structure was erected in 1876, when the Rev. John W. Pearson was pastor.

St. Paris was a part of the Cincinnati Conference until in the early eighties, when it was transferred to the Central Ohio Conference.

During the pastorate of the Rev. J. W. Gibson a pleasant and convenient parsonage was secured.

The charge consisted for a great many years of St. Paris and Lena, and at Lena, where there was a parsonage, the minister had his residence. Several years ago St. Paris became a station.

The Church has a membership of 300, and is an enjoyable society to serve.

SWANTON CHURCH.

The Swanton Church was originally a part of the Metamora Circuit, but was made a station in 1888. The Rev. B. N. Boardman was appointed pastor. A new church was at once begun, which was dedicated December 1, 1889, by Dr. E. D. Whitlock. On December 1, 1891, this church was burned, and another was erected on the same ground, the enterprise being led by Rev. M. D. Baumgardner. This church was dedicated by Dr. P. P. Pope in December, 1892.



Rev. Charles R. Davenport, Pastor.

Dr. N. B. C. Love served this charge from 1895 to 1898; Rev. J. D. Simms, 1898 to 1901, and Rev. Wm. Boyer from 1901 to 1906. In September, 1906, the present pastor, Rev. C. R. Davenport, was appointed and is serving his eighth year, the longest pastorate ever served in the Toledo District.

In 1912 an addition to the church for Sunday school and social work was built at a cost of $4,000. Both a vocalion and a piano have been purchased. In all more than $6,000 have been added to the value of the church property during the present pastorate.

The Sunday school is well and widely known as the Boyer

Sunday school. It bears the name of Mr. L. D. Boyer, a leading Sunday school worker of the State, who was its superintendent for thirty-seven years.

SYLVANIA CHURCH.

The first Quarterly Conference of the Sylvania Charge was held February 8, 1837, the Rev. Ira Chase preacher in charge and the Rev. John Janes presiding elder.

During the seventy-six years of the history of the Sylvania Church, from 1837 to 1913, it has been served by forty-five pastors and has been the head of a circuit for nearly all these years.

The church building was erected in 1862 at a cost of about $2,000. During the pastorate of the Rev. J. W. Miller, in 1902, the church building was remodeled at a cost of $3,600. It now has a basement, with kitchen and dining room, some separate rooms for prayer-meeting, Epworth League, and Sunday school purposes, and a very comfortable and commodious auditorium. A good, comfortable brick parsonage stands beside the Church.

The following pastors have served the charge: Ira Chase, Austin Coleman, John Tibbal, E. R. Hill, S. L. Yourtee, S. H. Alderman, T. J. Pope, W. M. Thatcher, J. L. Johnson, Jason Wilcox, A. Foster, John Crabbs, D. W. Ocker, L. D. Rogers, Ambrose Hollington (who was the first pastor after the organization of the Central Ohio Conference), Henry Warner, E. B. Morrison, H. L. Nickerson, S. D. Shaffer, J. R. Colgan, Martin Perkey, H. Boyers, L. D. Rogers, R. H. Chubb, C. G. Ferris, J. S. Kalb, W. S. Lunt, John Poucher, B. P. Powell, J. Carter, F. Marriott, Joseph Wykes, John Miller, Ashford Hall, R. E. Woodruff, A. Hopkins, R. E. Carter, R. W. Munson, J. C. Sinclair, E. S. Keller, J. W. Miller, E. D. Keyes, J. A. Steen, H. C. Burger, and E. T. Dailey.

During this time the list of presiding elders and district superintendents serving the Maumee and Toledo Districts were as follows: John Janes, Wesley Brock, J. T. Kellam, Thomas Barkdull, G. W. Breckenridge, William Pierce, David Gray, Joseph Ayres, E. C. Gavitt, Samuel Lynch, T. H. Wilson, L. A. Belt, P. S. Donaldson, W. G. Waters, E. D. Whitlock, P. P. Pope, Adam C. Barnes, J. L. Albritton, J. M. Avann, W. G. Waters, and E. O. Crist.

UPPER SANDUSKY CHURCH.

The origin of the Methodist Episcopal Church in Upper Sandusky is in the Wyandot Mission. This was probably some time after the stone mission church was built in 1824.

Before the Wyandots left in 1843 for Kansas a class of white people had regularly prayer and class meeting and occasionally a sermon in English by one of the missionaries and by a visiting presiding elder or bishop or some other ministers. Sometimes an English hymn was sung or prayer offered in the Wyandot services. For several years before the Wyandots left the missionaries visited adjacent settlements and organized classes.

The white members in the mission were with John Stewart from his first year (1816) and continued with the mission without a break until 1843, when the Indians left, and after that their society was the head of the Wyandot Circuit until Upper Sandusky was made a station during the year 1851. The first meeting house was a log one built in 1821 by Dr. Charles Elliott; in his volume, "Indian Reminiscences," he describes it.

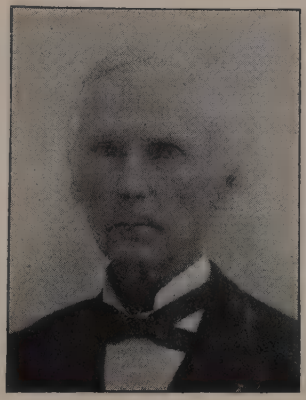


Rev. John W. Holland,
Pastor Upper Sandusky Church for eight years.

After the Wyandots left, the white people worshiped in the stone mission until 1850, when they built a frame church on the east part of the site where the present church stands, and where it remained until 1859 or 1860, when it was sold and taken away. In 1858 a two-story brick church was built, under the pastorate of Thomas J. Monnett. At the time it was the largest and best public building in the town. The following are the names of a few of the leading members when the church of 1858 was built: Henry Peters, Sr., G. C.

Worth, Alexander Kiskadden, Hiram Flack, Billy King, John Stoker, John Ownes, Rev. Geo. Bee, and Wesley Hedges.

The present handsome church stands upon the site of this church and parsonage, which were removed in 1898, during the pastorate of



GEN. W. H. GIBSON,
Converted at an Indian camp meeting at Upper Sandusky in 1837. For many years a leading layman.



MR. HENRY W. PETERS.

Rev. John C. Shaw. The Church secured an excellent and modern parsonage while Chas. Bennett was pastor, 1902-05.

At a Quarterly Conference held February, 1899, Dr. Leroy A. Belt, presiding elder, and Rev. J. C. Shaw, pastor, steps were taken to build a new church. In the following April the amount



TWO-STORY BRICK CHURCH, UPPER SANDUSKY, O. (Old Church.)

of $10,000 in money and subscriptions was secured. The Building Committee was composed of the pastor, J. C. Shaw; Henry W. Peters, M. H. Brinkerhoff, D. C. Parker, William Gregg, Dr. G. O. Maskey, Adam Pontious, D. L. Ingard, and W. H. Frater. The cost of the building when completed was about $20,000. Dr. I. B. Ives preached the dedicatory sermon, and all indebtedness was provided for by good subscriptions.

From 1843, when the Indians left for Kansas, the pastors that served the white Church after that to 1913 were: Ralph Wilcox,



First Church, Upper Sandusky, O. (Present Church.)

C. Switzer, Leonard Hill, L. M. Pounds, R. S. Kimber, J. Reese, S. A. Seigman, L. Ward, E. R. Hill, E. Williams, W. Thatcher, N. B. Wilson, J. A. Mudge, John Graham, Jacob Feighty, Thomas J. Monnett, N. B. C. Love, Jacob Burkholder, L. C. Webster, W. W. Winter, I. N. Smith, J. L. Bates, L. M. Albright, John Graham, T. L. Wiltsie, J. H. Bethards, John Miller, N. B. C. Love, G. Lease, G. B. Wiltsie, G. Lease, David Bowers, J. C. Shaw, Charles Bennett, and J. W. Holland.

The presiding elders and district superintendents from 1839 to 1913 were: William Runnels, Hiram M. Shaffer, E. Raymond, Thomas Barkdull, Samuel Lynch, Wesley J. Wells, J. M. Holmes, Elnathan C. Gavitt, Simeon H. Alderman, D. D. Mathews, David Rutledge, Isaac Newton, Leroy A. Belt, Loring C. Webster, Adam C. Barnes, Lewis M. Albright, J. M. Avann, Leroy A. Belt, James H. Fitzwater, William McK. Brackney, and Benjamin F. Reading.

FIRST CHURCH, VAN WERT.

The First Methodist Episcopal Church of Van Wert was organized by the Rev. Oliver Kennedy in 1839. It was a part of the Van Wert Circuit, which covered the territory of Van Wert



First Church, Van Wert.

County and a part of Mercer County. The first Methodist Sunday school in Van Wert was started in 1844.

The first church building was erected in 1845. In 1855 Van Wert was made a station, but in 1858 Van Wert and Delphos were united and served by two ministers. In 1864 Van Wert was again made a station.

During the second pastorate of Rev. Oliver Kennedy, in 1876, the first steps were taken looking to the erection of the present church. The corner-stone was laid during the pastorate of the Rev. Wm. Jones. The men who made the church possible were J. M. C. Marble, J. S. Brumback, and Dr. A. N. Krout. The church was built at a cost of about $30,000 during the pastorate of Rev. I. R. Henderson.

The last survivor of the original membership of the Church was W. A. Clark, who died in 1912.

Mrs. A. N. Krout, the widow of Dr. Krout, died in 1902, leaving the bulk of her estate, amounting to $12,000, to the trustees of the First Church. To this sum was added $9,000 by the membership of the Church and the $21,000 was expended in completing an addition to the church for Sunday school purposes and to make the whole church plant up-to-date and modern in every way.

The present church property almost covers two city lots, 66 x 132 feet each, and could not be built at present for less than about $75,000. The present plant with its improvements was completed in the summer of 1908, during the pastorate of the Rev. M. M. Figley, and was used that fall as the meeting place of the Central Ohio Conference.

The First Church has at present a handsome, well-equipped parsonage worth $6,500 and a Church membership of about 1,400 and is practically out of debt. The Church is in a very prosperous condition under the leadership of its present pastor, the Rev. Jesse Swank.

VERSAILLES CHURCH.

The Methodist Episcopal Church was organized in Versailles in 1847 by the Rev. James Barr, who was the first Protestant minister to preach in a Catholic pulpit in Versailles and, it is suspected, the last.

The services at first were held in a log church. In 1852 Revs. Henry Burns and N. B. C. Love preached here.

In 1858 a frame building was erected on the site of the present church by the Rev. H. O. Sheldon.

In 1883 the present brick church was built under the pastorate of the Rev. M. M. Markwith, and was dedicated by the Rev. A. B. Leonard, D. D., of the Cincinnati Conference.

The charge consists at present of Versailles, Webster, Dawn, and Horatio. Versailles Church has been from the time of its organization the head of a circuit.

The names of the following persons are prominently identified with the Church: Henry Burns, John Miller, Wm. Relleck, James Medford, Jacob Miller, Geo. Hollis, Godfrey Leatherman and wife, Geo. Turpin, Elizabeth Miller, Mr. and Mrs. Isaac Stoker, John S. Wade, the Rev. Henry Burns.

The following ministers have served the circuit: James Barr, John Graham, Philip Roseberry, the Rev. Mr. Hudson, Moses B. Hebbard, Wm. Peck, A. J. Frisbie, Henry Burns, N. B. C. Love, H. O. Sheldon, John T. Bower, Samuel Boggs, Henry Boyers, John S. Kalb, Jason Young, E. C. Longsworth, John L. Bates, John C. Miller, J. A. Smith, Martin Perkey, Chas. Farnsworth, H. S. Bradley, R. D. Oldfield, John Ormerod, Valentine Staley, B. B. Powell, Geo. Matthews, M. M. Markwith, B. W. Day, J. F. Harshbarger, C. S. Barron, J. A. Lucy, H. B. Swartz, W. S. Culp, C. F. Gowdy, M. J. Swearingen, C. M. Baker, Samuel Given, R. J. Beard, E. D. Keyes, Robert Kennedy, S. W. Scott, and E. T. Dailey.

WAPAKONETA CHURCH.

Soon after the town of Wapakoneta was settled the Methodists organized a class and in 1834 erected a church.

For two or three years, commencing with the year 1837, this building was used largely for school purposes and as a courthouse, and at the same time as a house of worship by the Methodists and other denominations.

The persons composing the membership of the Church were: James Elliott and family, Robert McCullough and wife, James Melrior and wife, Abraham Alspaugh and wife, Martin Bair, and Mr. Gray.

The first church erected was a frame building on Mechanic Street, on a lot donated by Mr. Perriue, of Dayton, Ohio.

There was not much growth in the Church until the year 1861, when, under the pastorate of the Rev. L. A. Belt, a revival not only greatly strengthened the membership but led to the erection of a new church at a cost of $1,700.

At first this society was associated with Celina, Shane's Crossing, Willshire, St. Marys, and Ft. Amanda. The following min-

isters served the Church from 1833 to 1838: John Alexander, Philip Wareham, missionary, and L. Guerney, presiding elder; John O. Conoway; Isaac Bennett and John Stanley, missionaries, and Mr. Janes, presiding elder; and then George Armstrong, missionary, and Elmer Yocum, presiding elder.

At that date the society was a mission and included fifteen classes: Van Wert, Willshire, Strauesville, Mercer, Mendon, Harpus, Bethel, Eight Mile, Sugar Ridge, Tomlinson, Spriggs, Buck Creek, Guilford, St. Marys, and Wapakoneta.

In 1839 St. Marys, Ft. Amanda, and Wapakoneta were transferred to the Michigan Conference, and Martin Welsh and Liberty Prentice were the missionaries and Elmer Yocum was presiding elder.

The following missionaries were the pastors of Wapakoneta from 1840 to 1853: N. B. Wambaugh, W. A. Bacon, Edward Williams and James McNabb, Samuel Beatty and Amos Wilson, Alexander Harmount and C. A. Owens, John R. Jewett and James McBarr, C. B. Brandebury and Elisha Hook, Samuel Yourtee, Jacob S. Albright, Wm. Hadsen and R. D. Oldfield.

About the year 1852-53 the ministers appointed to the charge were members of the Conference and were J. F. Burkholder, Gershom Lease, Nathan S. Moires, Patrick G. Goode, Harrison Maltbie, F. P. Darling, Richard Lawrence, L. C. Webster, D. D. S. Reagh, L. A. Belt, Adam C. Barnes, I. N. Kalb, C. H. Zimmerman, B. F. Crozier, under whom a fine revival was had and the membership considerably increased. In 1870 David J. Whiting was pastor, then B. J. Hoadley, Jesse Carr, Wesley S. Ray, Ira M. Jameson, Mr. Scott, W. J. Hunter, R. R. Bryan, L. H. Lindsey, M. M. Figley. In 1885 the membership numbered eighty, J. H. Cater, pastor; D. F. Helms, D. R. Cook, W. H. Leatherman, Chas. W. Taneyhill, J. C. Roberts, during whose pastorate a new brick church was built and the membership increased. E. S. Keller followed J. C. Roberts, and while he was pastor a pipe organ was installed and the parsonage remodeled. E. A. Strother is the present pastor and the membership of the Church is 395, and of the Sunday school, 450.

WAUSEON CHURCH.

When the first settlers came to the vicinity of what is now Wauseon they brought their religion along with them. Among

them, from 1837 on, were Methodists. Rev. Charles Babcock, of Waterville Circuit, coming in 1838, was the first preacher. Their numbers increased as the years passed, the services being held at first in the log cabins and then, when more room was needed, in the log schoolhouses and barns of the farmers. Many were the showers of grace rejoiced in by these simple-hearted people as they worshiped the God of their fathers under these circumstances, when all were common people living in the country, there being no village nearer than seven or eight miles.

Doubtless the first Methodist preacher in that vicinity was Rev. Uriah Spencer, who settled a few miles east of Wauseon in 1835 or 1836. He had to give up the regular ministry on account of throat trouble and came here and settled in the woods and preached occasionally. About 1840 he was elected auditor of Lucas County, which included all this territory then.

The pastors who have served the Church here since 1838 are as follows: Charles Babcock, Alexander Campbell, Liberty Prentiss, J. W. Brakefield, Hatch and Thomas, Wm. Thatcher and Mower, Octavius Waters, J. M. Wilcox and Henry Warner, John Crabbs and Thompson, Ambrose Hollington and John Fraunfelter, Martin Perkey, W. W. Winters and D. D. S. Reagh, A. B. Poe and P. Slevin.



Rev. Charles W. Hoffman, Pastor.

In 1860 a parsonage was built in Wauseon and it became a station. The station preachers at Wauseon have been as follows: Lewis J. Dales, F. L. Harper, P. R. Henderson, A. M. Corey, Benjamin Herbert, J. R. Colgan, C. G. Ferris, E. A. Berry, N. B. C. Love, John Wilson, G. H. Priddy, E. S. Dunham, J. D. Simms, J. H. Fitzwater, J. W. Donnan, D. F. Helms, A. B. Leonard, M. D. Baumgardner, W. E. Hill, William McK. Brackney, F. E. Higbie, W. W. Lance, Daniel Carter, and C. W. Hoffman. There were many gracious revivals during these years, the most noted of which were in the winter of 1857-58, by W. W. Winters; 1886-87, by J. H. Fitzwater;

1889-90, by J. W. Donnan, and the spring of 1912, the splendid Honeywell Tabernacle meeting, which greatly strengthened the Church.

Among the earlier officials of the Church were these: James Pease, John Linfoot, Wm. Mikesell, Wm. Bayes, Thomas Bayes, and, after 1865, Daniel Ritzenthaler. Brother Ritzenthaler has



Wauseon Church.

been on the Official Board during the last forty years or more and is still (1914) living.

The first church building in Wauseon was the Methodist, and was started in 1855, when the town was one year old, and finished and dedicated in 1857 by Rev. Thomas Barkdull, a presiding elder of the early days. This was a frame building and cost about $1,300, and served the congregation till 1874, when the present two-story brick building was begun. This was to cost $15,000, but cost $20,000 or more. The building was finished and dedicated in August or September, 1875. It was repaired and added to in 1913 at a cost of nearly $3,500.

A parsonage was built in 1860, on the same lot with the church, and was used till 1874, when it was sold and the new church placed on part of the same ground it had occupied. Then till 1903 there was no residence for the pastors. In 1903 a house and lot were bought for $2,000, and this has been used ever since as a parsonage.

During the pastorate of the Rev. C. W. Hoffman, the present pastor, the Sunday school has nearly doubled in size, the Epworth League greatly increased in size, and 225 new members have been added to the Church, and material improvements made to the extent of nearly $4,000 and the pastor's salary has been increased $200. This makes Wauseon a fine, strong county-seat Church.

WATERVILLE CHURCH.

The location of Waterville gave it the advantages and facilities of water power, which was used at an early day for mill purposes. The families settling in and about the village were intelligent, and some of them well-to-do. The scenery above and below the town is picturesque. The foot of the rapids is at Maumee and Fort Meigs, and the head at Grand Rapids, a village eighteen miles above Maumee.

In 1834 a Methodist class was formed, Elam Day being pastor, and the persons composing it were: Jane Adams, Thomas Gleason and wife, Harriet Farnsworth, Hannah Cross, John Hoag, Elisha Hanson, Sarah Bailey, Whitcomb Haskins, John Pray and wife, and a little later Catherine Showwater and husband. The Quarterly Conference records from 1836 to 1848 state that the Waterville Circuit was large, including most of the territory, excepting Perrysburg, in the Maumee Valley and embracing appointments in Wood, Lucas, Henry, and Fulton Counties. It was a large and representative circuit, and out of it were formed many other circuits since 1840.



Rev. Charles W. Jameson, Pastor.

The Maumee Society was formed about the same time, and for many years it was associated with Waterville Circuit.

The records of this circuit were secured by Dr. Love from the Rev. John A. Shannon, a preacher in the Maumee Valley at an early day, to whom they were intrusted for safekeeping and to be finally placed with some Methodist historical society.

The records were in the handwriting of D. Ramsay, the recording steward of the circuit, and were designated as the "Records of Waterville Mission, Maumee District, Michigan Conference."

The original minutes are in the handwriting of the Rev. John Janes, presiding elder, with the name of Wesley Shortis signed as secretary.

The presiding elder, John Janes; Alanson Fleming and Wesley Shortis, missionaries, and John Stewart, a steward, were all the persons present at the third Quarterly Conference.

At the fourth Quarterly Conference in 1837, of the nineteen official members on the circuit there were present Urial Spencer, local preacher; Leonard Pierce and Henry Warner, exhorters; Lewis Ramsey, steward; John Wood and Thomas Gleason, class leaders, whose characters were passed, and the licenses of Thomas Pray and Henry Warner were renewed.

The presiding elder was given a missionary appropriation of $50, and Fleming and Shortis $25 each; Janes received as quarterage for the year $29, and $7 for traveling expenses; Fleming received as quarterage $88, traveling expenses, $13—together, $101; Shortis fared a little better, his allowance exceeding this by a few dollars; and at that time this was the best paying circuit in the Maumee District.

Early the next year Wesley Shortis sickened and died and was buried near Springfield, a small village a mile from Holland. His death caused widespread sorrow throughout the circuit and called forth resolutions expressing deep sympathy with the mission, but failing to say anything about his relatives.

At a quarterly meeting in the year 1838 Henry Warner was licensed to preach. He was for many years a member of the Central Ohio Conference and for twenty years a resident of Perrysburg, where he died and was buried.

The first Quarterly Conference of 1838 a course of study for local preachers was adopted comprising English grammar, rhetoric, history, geography, arithmetic, and general ecclesiastical history.

(There seems to have been but little if any immediate necessity for arithmetic, since there was not much to count up.)

The fourth quarterly meeting was held in the barn of Elisha Trobridge, near Delta, and the one following in a schoolhouse near Samuel Barrett's in the neighborhood not far from Waterville.

Up to the last of the year 1840 there was no church building or parsonage at Waterville, and no Sunday school on the circuit under the control of the Methodist Church, but soon thereafter a church and parsonage were built. The church was begun in 1841 and finished in 1844 or 1845.

In 1884 the total receipts for ministerial support were a little over $30, the presiding elder, the Rev. J. A. Kellam, receiving $7.50, and the pastor, the Rev. H. K. Bain, $25.

In 1846 the treasury was as lean as ever. The Rev. Thomas Barkdull was presiding elder; Wm. Thatcher, senior, and Samuel Mower, junior preacher. Strange as it sounds, the Church at Waterville, having an indebtedness of $460, decided to rent the pews in order to pay it off.

Out of this old Waterville Circuit has grown prosperous stations and circuits in Wood, Fulton, Lucas, and Henry Counties.

Within the winter of 1912-13 Waterville, under a great religious awakening, received over one hundred persons into the Church, and as one of the lasting results the society is erecting a new church edifice, to cost between $15,000 and $20,000.

White House Church.

The society at White House was formed March 8, 1866, by the Rev. Benjamin Herbert, in compliance with the request of a number of the members and other friends living at White House.

This society is attached to the Waterville Charge. A new lot was purchased in 1913. The church was moved to the new lot and remodeled in 1914, giving a basement and an addition for Sunday school purposes. Rev. Charles W. Jameson is the present pastor.

WEST MANSFIELD CHURCH.

The West Mansfield society was organized about the year 1830 with the following members and perhaps others: Benjamin Lane and wife, John McDonald and wife, Abraham Branson and wife,

Isaac Mattox and wife, Alva Chase and wife, Joseph Hanes and wife, James R. and Louisa Curl, and Incease Southard, a famous singer at camp-meetings and revival services. Benjamin Lane was a local preacher, and John McDonald was the first class leader.



Rev. Clare B. Heistand, Pastor.

Soon after the class was organized the first house of worship was erected one-half mile south of West Mansfield, on the farm which was then owned by Benjamin Lane, but now known as the Dr. J. R. Skidmore farm. This first church was called Lane Chapel. It was of primitive style and was built of hewed logs. In 1853 Nation Chapel, or the Old Brick Church, was built near the cemetery, one mile east of West Mansfield. This house was forty feet long and thirty feet wide. Philip Nation, the pastor, who superintended the building, dedicated it to the worship of God. In a few years this building was considered unsafe. In the winter of 1866-67 it was condemned. At that time an excellent revival was in progress with Rev. Dean and Rev. Edward McHugh in charge. The services were transferred to the United Brethren Church, West Mansfield, where the revival continued. It was thought best to rebuild in West Mansfield. The present site on which this new building is erected was purchased by the trustees of the Methodist Episcopal Church of the Frederick Keller heirs. In 1867 a new and commodious frame building was begun. In 1868 it was completed and dedicated by Bishop Davis W. Clark; Rev. Dean and Rev. Edward McHugh were still the pastors in charge.

In 1886, during the pastorate of the Rev. J. C. Bolton, this structure was remodeled and enlarged at the expense of $1,500. The reopening services were conducted by Dr. C. H. Payne, president of the Ohio Wesleyan University. During April and May 1912, this frame building was razed to the ground preparatory to the construction of the beautiful and commodious brick structure, the corner-stone of which was laid June 6, 1912.

In its early history West Mansfield was a part of the North Lewisburg Circuit, Urbana District, Cincinnati Conference.

In the fall of 1870 the East Liberty Circuit was formed and consisted of East Liberty, Mt. Moriah. The Annual Conference made an allowance of $100 for pastoral support.

The names of the pastors since 1861 are: W. N. Williams, D. H. Sargeant, Wm. B. Jackson, T. E. Fidler, Wesley Webster, Jonathan Verity, J. C. Dean, Edward McHugh, H. M. Curry, John Shinn, C. J. Evans, J. F. Hull, E. P. James, W. H. H. Smith, W. B. Jackson, C. J. Wells, S. W. Carey, J. R. Hunter, J. C. Bolton.

In the fall of 1886 East Liberty Circuit was transferred from Springfield District, Cincinnati Conference, to Delaware District, Central Ohio Conference.

Ashford Hall was pastor in 1887-88; B. B. Powell in 1888-90; W. M. Craig in 1890-91; Jacob Baumgardner in 1891-94, and C. S. Barron in 1894-96.

During the pastorate of Brother Barron, East Liberty Charge was divided and West Mansfield and North Greenfield became a charge. A parsonage was built in 1895. October 30, 1910, West Mansfield was made a station, North Greenfield being placed with East Liberty.

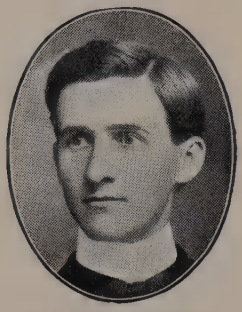
February 18, 1912, subscriptions for a new church had reached $12,000 and in the same month the contract was let to Mr. L. E. Woodworth, Bellevue, Ohio, to erect a large and commodious edifice. June 6, 1912, the corner-stone of the new church was laid by the Rev. Wm. McK. Brackney, D. D., superintendent of Delaware District. The church was built at a cost of $18,000, and on April 13, 1913, it was dedicated by the Rev. W. D. Parr, D. D., of Kokomo, Ind., assisted by the Rev. B. F. Reading, D. D., district superintendent of the Delaware District.

Since the year 1896 Chas. Bennett, M. D. Scott, Chas. W. Hoffman, D. C. Yoder, J. J. Richards, G. C. Mosher, and C. B. Heistand have been the pastors.

WESTON CHURCH.

The first regular services conducted by Methodist ministers in Weston were held in 1861. In that year Rev. John Shannon, as senior, and Rev. Thomas N. Barkdull, as junior pastor, were sent to what was then called Bowling Green and Gilead (now Grand Rapids) Circuit. They added Weston and Tontogany and some

other places to the list of appointments. They held meetings in Weston for some six weeks. The following persons were converted in those meetings: Matilda and Mrs. Hannah Clark, Emmeline and Anna Clark, Mrs. Margaret Taylor, Martha and Harriet M. Taylor, Marie Thompson, Marie Healy, Byron B. Baldwin, Edward Baldwin, George Smith, and Miles Montross.



Rev. E. L. Motter, Pastor.

Three of these four men converted at this time lost their lives soon afterward in the Civil War. Edward Baldwin was the only male member of the Church left in Weston. He was class leader and steward and had to look after all the interests of the Church. He carried wood, built fires, rang the bell in the little schoolhouse where the congregation worshiped. He and a few good women kept up the prayer-meetings on Thursday nights for nearly two years.

During the pastorate of Rev. George Mather the following persons were added to the Church: John Stage, Cynthia Stage, Mary Osterhout, Mr. and Mrs. Woodesy, Amy Filo, H. R. Atkins, Elizabeth Atkins, J. E. Clark, Thomas Taylor, Mr. and Mrs. Simmons, Mary Morehouse, and Nancy Phenix.

About this time a Rev. Mr. Baldwin, of the Presbyterian Church, came to Weston and organized a society. The Presbyterians and Methodists together built a little wood church by the help of the Presbyterian Church Extension Society, which furnished $300, and this gave the Presbyterians the ownership of the building. Both societies used the church together in perfect harmony until 1870, when the Methodists went to themselves, moving into the first Methodist church in Weston during the pastorate of Rev. John Graham.

The next pastor was Rev. Adam C. Barnes, who served the Church three years very successfully. He was followed by Rev. Peter Biggs, who was very successful in winning converts, receiving seventy-two heads of families into the Church, besides many young people.

The present beautiful brick church was begun under the pastorate of Rev. Jacob Baumgardner, who solicited the larger part

of the money for the building. He was succeeded by Rev. J. C. Shaw, during whose pastorate the church was finished in 1896.

The Church has been served by the following faithful pastors: Thomas N. Barkdull, John Shannon, George Mather, John Farley, John Graham, A. C. Barnes, Peter Biggs, Young, Spencer, Duvall, Bates, Farris, Long, Ballmer, Jacob Baumgardner, J. C. Shaw, Miller, Lounsberry, George Matthews, W. N. Shank, D. C. Yoder, and E. L. Motter, who is the present pastor.

This Church is now a very strong, vigorous organization with



Weston Church.

a large and growing Sunday school and congregation. During the last year Rev. Motter has received nearly one hundred members into the Church.

A movement is now on for the building of a new parsonage, which will make this a very complete church plant.

WILLIAM STREET CHURCH, DELAWARE.

William Street Methodist Episcopal Church was the first of this denomination organized in the city.

Methodism in Delaware is the outgrowth of more than eight decades. It was planted in the providence of God sometime in the year 1819 by the Rev. Jacob Hooper, of Hocking Circuit, Scioto District, Ohio Conference. The way had been opened for him by the earnest prayers and the good words of a few godly persons who had emigrated to Delaware County at an early date in the history of Ohio.

From data as reliable as can be obtained we learn that a class of seventeen members was organized in that year, composed of the following persons: Abraham Williams and wife, James Osborne and wife, John G. DeWitt and wife, Thomas Gallihen and wife, William Sweetser and wife, Ebenezer Durfee, Pardon Sprague, Franklin Spaulding and wife, Stephen Gorman, William Patton, Moses Byxbe, and possibly others. Mrs. Spaulding, who has been dead many years, was the last survivor of the class.

From the commencement of the society until 1822 the residence of Moses Byxbe and the county courthouse were the Methodist headquarters. At this time, under a second pastorate of Jacob Hooper, the society decided to build a house of worship and appointed Stephen Goram, William Patton, Moses Byxbe, Thomas Gallihen, Moses Byxbe, Jr., Elijah Adams, Robert Perry, William Sweetser, and Henry Perry trustees.

An eligible lot on the northwest corner of William and Franklin Streets was given to the society by Moses Byxbe, one of the proprietors of the town of Delaware, and on this lot a church was erected.

The edifice was a plain, square structure provided with galleries on the east, south, and west sides, and two rows of windows, one above and the other below, which gave it the appearance of a two-story building. The auditorium was entered from the south. At the north end was an elevated, box-like pulpit, which was reached from either side by eight steps, and when ascended, gave the preacher full view of his entire congregation, above and below.

The actual cost of this first Methodist "meeting house" in Delaware is not known, as very many of the subscriptions were made

in materials and labor, but from the oldest records accessible the approximate money cost was little more than $870.

Although begun in 1822, the building was not completed until sometime in the year 1824, when, with Thomas McCleary as preacher, it was dedicated under the name of the "William Street Church" by Jacob Young, presiding elder of the Scioto District, Ohio Conference. This building was the place of worship for the Methodists of Delaware until the year 1845, when, by reason of a rapidly increasing membership and the establishment of the Ohio Wesleyan University, the demands were such as to necessitate a larger and more becoming church edifice; and accordingly, under the active and successful leadership of the pastor, Henry E. Pilcher, measures were adopted to erect early in the Conference year of 1845-46 a "new house of worship."

Relating to this project, the following records are at hand:

"The Board of Trustees of the Methodist Episcopal Church met at the parsonage in Delaware, Ohio, October 10, 1845, Henry E. Pilcher in the chair. Members present: Benj. F. Allen, Augustus A. Welch, Abraham Williams, and Franklin Spaulding.

"The following resolutions were passed:

"First, That it is the sense of the trustees of the Methodist Episcopal Church in Delaware, Ohio, that it is expedient to erect a new house of worship.

"Second, That a subscription be opened, and that we use our best efforts to raise the necessary amount to build the church.

"Third, That Henry E. Pilcher, Benj. F. Allen, and John H. Power be a committee to circulate said subscription.—Henry E. Pilcher, Chairman."

Within a month or two subscriptions to the amount of about $3,000 were secured and made payable to Abraham Williams, Wilder Joy, John Ross, Franklin Spaulding, Mathias Kinsee, Augustus A. Welch, and Benj. F. Allen, trustees of the Church.

On December 13, 1845, at a meeting of the Board of Trustees, a committee, consisting of Augustus A. Welch, John Walfley, and Henry E. Pilcher, was appointed, with authority to dispose of the old church property, which was still occupied by the congregation; and at a meeting of the Board on December 29, 1845, when Franklin Spaulding, Wilder Joy, John Ross, Nathan Chester, John Wolfley, and Augustus Welch were present, the report from the

committee was that they had sold the church building for a schoolhouse for the sum of $1,100, possession to be given July, 1846.

The building, after being used for ten years as a schoolhouse, was sold to the City Council for corporation purposes. It is now displaced with beautiful residences.



William Street Church, Delaware, O.

The trustees secured the lot where the church and parsonage now stand, on the northeast corner of William and Franklin Streets, paying Mrs. Rutherford Hayes $1,900 for it.

On May 6, 1846, a sufficient subscription having been secured, the Building Committee let the contract for the erection of a church to Wm. Owston. The building was to be a plain church, 50 x 80

feet and two stories high, with a vestibule at the front above and below; the audience room was to have a gallery to cross the front end, and the building to furnish sittings for about six hundred persons, and the seats and other woodwork were to be of black walnut. The church was not finished until the summer of 1847; two additional subscriptions had to be taken within the year to carry on and complete the work.

This edifice for the times in which it was built was large and beautiful, the cost of it being $5,600.

The church was dedicated August 3, 1847, by Bishop Edmund S. Janes, assisted by the Rev. Thomas E. Bond, editor of the *Christian Advocate,* New York.

The lot purchased was sufficiently large for both the church and parsonage.

An old residence, said to have been the oldest brick building in the town, stood at the corner of the streets. This house was converted into a parsonage, and was occupied by the pastors until 1861, when the Rev. Thomas Parker toward the close of his pastorate had it replaced by the present convenient and comfortable building. The cost of this house, about $3,500, was all secured in good notes in advance. And such is the history of William Street in church building until 1885.

The two churches described have been the scene of great and memorable gatherings and events. The revivals in this Church were Pentecostal in power and far-reaching in effect. Of the Churches it may be said, as it was said of Zion by the psalmist, "The Lord shall count when He cometh to write up the people that this man was born there," and *this* man in the case of William Street is to be found in almost every quarter of the globe, for all through our land, filling posts of honor and positions of great usefulness, are men and women who began the Christian life members of William Street.

In the year 1885, during the pastorate of Dr. W. G. Waters, steps were taken to build a new church edifice; and in the following year the old stone church was taken down, the parsonage moved back, and a fine modern building was erected at a cost of some $60,000.

The church was dedicated by Dr. C. C. McCabe and President Chas. H. Payne, D. D., some $17,000 being raised at the time.

William Street has been the center and mother of Methodism in Delaware.

In the year 1852 she gave South Delaware the St. Paul's Church. In 1860, Grace Church, on the East Side, and in 1886 there went out one hundred of her children to establish Asbury.

William Street has a varied history in her Conference relations. From the date of the Church's organization to 1840 in the Ohio Conference, then in the North Ohio until 1856, and since that year in the Central Ohio Conference, where the Church remained until the Cincinnati and the Central Ohio Conferences became the West Ohio.

From the establishment of the Church, when the membership was about a score of persons, until 1821-22 it was a preaching place on the Hocking Circuit; from that time until the year 1840-41 it was the head of Delaware Circuit. It had by that time reached a membership of 296.

At the Conference of 1841 it was made a station, with Adam Poe as pastor. The appointments to William Street, allowing that name to embrace its entire history, have been:

1818, Jacob Hooper; 1819, Andrew Kinnear; 1820, James Murray; 1821, Jacob Hooper; 1822, Thomas McCleary; 1823, Thomas McCleary and James Roe; 1824, Jacob Dixon; 1825, James Gilruth; 1826, Abner Goff; 1827, James Gilruth and Cyrus Carpenter; 1828, James Gilruth and William Runnells; 1829, David Lewis and Samuel P. Shaw; 1830, Samuel P. Shaw and Alfred M. Lorain; 1831, Lorain and David Cadwallader; 1832, Charles Goddard and J. M. McDowell; 1833, Leonard B. Gurley and John C. Havens; 1834, Havens and Robert Doughty; 1835, Joseph B. Austin and Wm. Morrow; 1836, Austin and Nathan Emery; 1837, John Alexander and Ebenezer L. Webster; 1838, Wm. S. Morrow and Jos. W. White; 1839, Morrow and John Blanpied; 1840-41, Adam Poe; 1842-46, Henry E. Pilcher; 1847, Cyrus Sawyer; 1848, E. Yocum; 1849, Horatio S. Bradley; 1850-51, Lorenzo Warner; 1852, Joseph Ayres; 1853, Chas. Hartley; 1854-55, Leonard B. Gurley; 1856-57, Alexander Nelson; 1858-59, James M. Morrow; 1860-61, Thomas Parker; 1862, Loring C. Webster; 1863-65, Alexander Nelson; 1866-69, Wesley G. Waters; 1869, to fill out the year, Park S. Donelson; 1869-70, D. D. Walker; 1871-72, Franklin Marriott; 1873-75, Russel B. Pope; 1876-77, Isaac Newton; 1878-81, E. D.

Whitlock; 1881-82, Jos. H. Bethards; 1883-86, Wesley G. Waters; 1886-87, W. J. Hodges; 1887-90, Duston Kemble; 1890-95, F. L. Wharton; 1895-97, C. R. Havighurst; 1897-1903, H. C. Jameson; 1903-04, W. W. Lance; 1904-10, C. W. Barnes; 1910-11, E. E. McCammon; 1911-13, T. H. Housel.

The foregoing facts and statements are a part of the interesting history of William Street Church. Truly this Church has performed a wide mission.

Not only has it exerted a gracious and salutary influence towards the moral elevation and improvement of the community, but it has aided in a remarkable degree the Church to spread Christianity throughout the country and in many parts of the Old World, its membership having always fostered and maintained a great interest in the cause of missions; especially has the Church called into this work the women, old and young, who have been abundant in labors to send the Word of Life to heathen peoples.

And to-day, with a history spanning several generations, during which period the membership has been subject to constant change, it has a membership of about 750.

This society is one of five Methodist Churches in Delaware—St. Paul's and Faith Chapel, in the Ohio; Asbury and Grace, in the North-East Ohio, and William Street, in the Central Ohio Conference.

XIX.

Toledo Methodism.

ASBURY CHURCH, TOLEDO.

Asbury Methodist Episcopal Church, Toledo, Ohio, situated in the western part of the city and in the midst of at least twenty-five thousand people, was organized in the year 1872 under the name of Detroit Avenue Methodist Episcopal Church. Lots at the corner of Detroit Avenue and Forrar Street were donated by Theopholis P. Brown and wife, Francis A. Brown, but the deed was not secured until April 17, 1874.



Rev. Charles Fulkerson, Pastor.

The church occupied this site until 1892, when, under the pastorate of the Rev. Thos. N. Barkdull, it was removed to its present location at the corner of Detroit and Fernwood Aves.

During the pastorate of the Rev. C. C. Kennedy, who was appointed to the charge in the fall of 1896, the old frame structure was sold and moved from the ground, and a new building was erected and dedicated June 25, 1899. On the evening of December 14, 1900, the building was burned. This accident was a heavy blow to the struggling congregation, as the insurance was barely sufficient to pay off the mortgage and the outstanding obligations. But under the leadership of the Rev. Sidney S. Clay the work of rebuilding was begun and rapidly pushed to completion, the present structure being dedicated May 3, 1903.

From that time the growth of the society has been steady, its membership at the present numbering about 450, with a Sunday

school of over five hundred and an active Epworth League of one hundred members. This growth having rendered the present structure inadequate, led the trustees in October, 1913, to acquire additional ground on Detroit Avenue, just south of the present site, at a cost of $2,700, and in the near future a large and more modern



Asbury Church, Toledo, O.

church building is to be erected. The house on this additional lot purchased was moved to a lot nearby and remodeled, making a good modern parsonage worth $3,500.

The following ministers have served as pastors of Detroit Avenue and Asbury: Arkinson Berry, Charles Hoag, Mark Richardson, Charles Hoag, Rev. Moore, P. Stevens, Benjamin L. Rowand, Jesse Carr, George B. Wiltsie, Jefferson Williams, Abraham Hopkins, Thomas N. Barkdull, N. B. C. Love, J. C. Shaw, C. C. Kennedy, Daniel G. Strong, J. Smith Kirk, Sidney S. Clay, Nathan S. Brackney, Wm. Boyer, Wm. Hook, and Chas. Fulkerson.

BETHANY CHURCH, TOLEDO.

The first class was organized here in 1844 with ten or twelve members. For about eight years the class met in a schoolhouse. In 1852 the present church was erected.

The names of the pastors who have served here are the following: J. Welch, J. Kellam, T. J. Pope, Stillman George, W. S. Warren, W. B. Scannell, W. B. Shannon, F. Plum, Wm. Nickerson, W. Graham, J. R. Colgan, Jason Wilcox, B. F. Crozier, J. Adams, John Farley, Chas. Hoag, Henry Chapman, B. L. Rowand, E. S. Dunham, A. Hollington, Thos. Barkdull, A. J. Fish, Fitzgerald, M. M. Figley, J. C. Shaw, C. B. Holding, B. F. Gordon, S. S. Clay, L. H. Gressley, S. P. Douglas, S. Baumgardner, N. B. C. Love, George Matthews, E. D. Cooke, and W. H. Bade.



Rev William H. Bade, Pastor.

Of these ministers Rev. B. L. Rowand twice served the charge. Rev. J. R. Colgan was sent to the charge when he joined the Conference in 1857, and God blessed his work with a gracious revival in 1858. In 1894 he was returned to the charge for his last appointment. He served us faithfully for five years, closing his ministry. He and his faithful companion and one beloved daughter sleep in Willow Cemetery, near the church, where he commenced and closed an active ministry of forty-two years.

The following served as presiding elders and district superintendents: Thos. H. Wilson, E. C. Gavitt, L. A. Belt, E. D. Whitlock, S. S. Barter, Adam C. Barnes, J. M. Avann, J. L. Albritton, P. P. Pope, Wesley G. Waters, and E. O. Crist.

During these years we have been in three different districts—Findlay, East Toledo, and Toledo.

The Rev. W. H. Bade, the present pastor, is having a very prosperous year. A committee has been raised by the Quarterly Conference and given authority to select a new site for the church and raise funds for the erection of a new building, which is much needed

now as the Church is growing and must have a new building to meet the needs of the rapidly developing suburban community.

BROADWAY CHURCH, TOLEDO.

Broadway Church is situated in the fifth ward, on Broadway, one of the thoroughfares of the city, which after it leaves the city is skirted by the Maumee River, along which as it extends south a great many fine houses and beautiful homes have been built. Its location is between Western and Crittenden Avenues, and is in a thrifty and growing section of Toledo, with a large population to draw upon of middle class and prosperous citizens.



Rev. David F. Helms, Pastor.

The history of the Church commences with its organization as a Sunday school in 1859. This was perhaps the first mission Sunday school in the city, organized by St. Paul's Church.

It began in a little brick chapel belonging to the German Methodists, located on Harrison Street, between St. Clair and Erie Streets. This school was organized at the suggestion and with the aid of Mr. Robert Hunter, a loyal Methodist and an exemplary Christian.

At the first meeting of the school Mr. Hunter and wife and Mr. John Allen were present, and some young women or girls who are still living in the city. Three of the girls were Lucy, Ella, and Emma, the daughters of Mrs. Elizabeth Wright, and three others, Anna Keelock, Cassie Wetmore, and Sarah Collins—in all, nine scholars the first Sunday, and on the second sixteen with no adults excepting Mr. and Mrs. Hunter.

Mr. Hunter for a number of years acted as janitor, superin-

tendent, and chorister. While attending a Methodist Sunday school in England he was converted and received into the Church by the Rev. Thomas Kent in 1844. In 1854 he came to Toledo and at once, with his wife, united with St. Paul's Church, the Rev. J. T. Caples being pastor.

After the period just mentioned the school was identified with St. Paul's Church, but depended largely upon outsiders for support.



Broadway Church, Toledo, O.

Among its friends and supporters were Mr. Khrieble, D. H. Miner, N. W. Howard, and D. N. Trowbridge and wife.

In 1864 Mr. Hunter enlisted in the army, and the Rev. Lewis Tiedeman, a German minister and for many years a citizen of Defiance after leaving Toledo, took charge of the school, Mrs. Hunter acting as assistant superintendent. Mr. Hunter returned from the army, and Mr. Tiedeman resigned, and he was again elected superintendent. He was superintendent until the number of scholars had reached two hundred. The superintendents in the early history of the school were Robert Hunter, Lewis Tiedeman, John Bairds, John Boyers, B. J. Stark, G. W. Humphrey, Frank E. Gregory, C. C. Stoddard, and Charles Potts.

In 1865 the Church was organized with twenty members, the Rev. Rolla Chubb being its pastor. Mr. and Mrs. Hunter, Mrs. Barr, James Balfe and wife, and Sanford Prouty were among the members of this first class.

The first church, which was a frame building, was built in 1868, during the pastorate of the Rev. Arkinson Berry. The parsonage, which was then adjoining the church, was built during the pastorate of the Rev. Abel M. Corey. The church cost about $10,000 and stood where the present building is located.

In 1889 the frame building was supplanted by the present building, a large and modern structure built of brick with stone trimmings at a cost of $25,000.

The parsonage was disposed of and a larger and better one secured, located on Crittenden Avenue.

The Church now has a membership of nearly seven hundred, a Sunday school with an enrollment of over seven hundred, pays a salary of $2,000, and is striving nobly to fulfill its mission in a populous section of the city. To do this adequately a new church building is needed, for the present structure is overcrowded. The Sunday school could be greatly increased if room could be furnished to care for the classes. A fund has been started for the purchase of a new building site, and a new church must be erected in the near future.

The following list of faithful ministers have served as pastors: Rolla H. Chubb, Chas. H. Zimmerman, Arkinson Berry, W. W. Winter, Franklin Marriott, Abel M. Corey, Thomas Deal, T. N. Barkdull, T. L. Wiltsie, P. P. Pope, L. C. Webster, J. H. Bethards, L. M. Albright, Stewart Baumgardner, J. W. Holland, D. H. Bailey, B. F. Reading, and D. F. Helms, the present pastor.

CENTRAL CHURCH, TOLEDO.

On the 23d of February, 1896, Rev. S. C. Wright, then pastor of Monroe Street Church, preached a sermon in two unfinished rooms on Albion Street, near Central Avenue, over a grocery store. Here a Sunday school was organized with an enrollment of fifty-nine. The work of the school was carried on under the supervision and efforts of the Monroe Street Church, and in May, 1897, a meeting was called by the Rev. W. H. Leatherman, who had been

appointed pastor of the Monroe Street Church the preceding fall, to organize the new society, and members were enrolled, officials were chosen, and the organization perfected, but it remained a branch of the Monroe Street Church.

In the spring of 1897 a new church enterprise was begun and lots at the south corner of Central and Detroit Avenues were purchased. The plans for the building were drawn and the contract let to Mr. George Lightheiser, who pushed the work forward, and the church was dedicated September 6, 1897, by Prof. R. T. Stevenson, of the Ohio Wesleyan University. In October of 1898 the charge was divided and Central Church was put together with Spring Street Church, and the Rev. L. H. Gressley was appointed as pastor. This connection with Spring Street continued until about 1902. Under the pastorates of Rev. L. H. Gressley, Rev. J. W. Gibson, Rev. D. G. Strong, and Rev. Jesse Carr the Church and Sabbath school grew so that Central Church was made a station.



Rev. Willouhby N. Shank, Pastor.

The Rev. Daniel Stecker was appointed as pastor of the Central Church. During his pastorate the Church doubled its membership and grew so rapidly that in the fall of 1906, when Rev. C. W. Collinge became pastor, the church building was too small to accommodate the people. Not being able at this time to erect a new building for Church purposes only, a business block was built joining the old church consisting of three storerooms and four living apartments, a part of which were to be used for Sunday school purposes. This arrangement satisfied the needs for a few years and materially aided the Church in a financial way.

The pastorate of Rev. N. S. Brackney, who came to the work in the fall of 1908, was a time of great seed-sowing and cultivating which, while it did not come to fruitage during his ministry, brought forth an abundant harvest the year following. Rev. C. J. Yeisley was appointed pastor of the Church in the fall of 1910. After the revival services during the winter of 1910-11, through which about

sixty members were brought into the Church, and added to these were ninety-one as the result of the great union revival services under the leadership of the Rev. William A. Sunday the following spring, the church became entirely inadequate to meet the requirements. Steps were taken immediately looking toward the erection of a new building.



Central Church, Toledo, O.

In order to meet the immediate needs of the congregation a temporary tabernacle was constructed on Central Avenue, at the head of Glenwood Avenue. Here for over two years in this crude wooden structure without floor or comfortable pews the congregation met Sunday after Sunday for divine worship. In the meantime a lot was purchased on the southwest corner of Central and Scottwood Avenues for the future location of the new church building. The Official Board at once began to plan for the new edifice, and the plans submitted by Architect M. M. Stophlet were approved and accepted and Mr. B. F. Laird was employed to superintend the construction. Ground was broken on Easter Sunday of 1912. The building, now completed at a total cost of $28,000, was dedicated by Bishop W. F. Anderson, assisted by Dr. E. O. Crist, district superintendent, and Rev. C. J. Yeisley, pastor, Sunday evening, July 27, 1913.

The present building is of brick and stone and has a seating capacity of six hundred. It has Sunday school rooms, furnace rooms, dining room, kitchen, and library in the basement. The membership of the Church at present numbers 356, with a Sunday school enrollment of 741. Located as it is in the most rapidly growing section of the city of Toledo, and possessing a corps of willing, praying, consecrated workers, the prospects of Central Church are exceedingly bright.

Rev. W. N. Shank is the present popular and successful pastor.

CLARK STREET CHURCH, TOLEDO.

During the pastorate of the Rev. M. M. Figley at Third Street, now Euclid Avenue, a Sunday school was organized and conducted in a hall on Miami Street, and later in the Maccabee Hall, Oak Street.

In 1890 the first church building was erected at 1133-1135 Clark Street. The Sunday school having outgrown the building, a new church was erected in 1902. This building, valued at $25,000, has all modern conveniences. A modern parsonage is located on the lot beside the church.



Rev. Frank E. Higbie, Pastor.

The pastors in order have been as follows: Carlisle B. Holding, Frank W. Stanton, Jacob Baumgardner, Mortimer Gascoigne (now deceased), Daniel Carter, Hibbard J. Jewett, and Frank E. Higbie, the present pastor.

The Sunday school has an enrollment of six hundred and an average attendance of four hundred. It is thoroughly organized, each department having its own superintendent. The Woman's Home Missionary Society and the Woman's Foreign Missionary Society each have a strong organization, their receipts each year totaling a handsome sum.

The Ladies' Aid Society has a membership of over one hundred

and from the beginning of the Church has done much both in a financial and social way.

The Epworth League has a membership of eighty, and in every department much strong, aggressive work is done. The present Church membership (1914) is 659.



Clark Street Church, Toledo, O.

Clark Street is noted for its strong grip upon the men of its section of the city through its Personal Workers' League, organized three years ago at the time of the "Billy" Sunday tabernacle meetings. Its meetings are evangelistic, and scores of men have been led to Christ and into the Church through the efforts of these men.

COLLINGWOOD CHURCH, WEST TOLEDO.

The first preaching services in the immediate vicinity of Toledo was at a settlement then known as Ten Mile Creek, later Tremainsville, now West Toledo. This was before Toledo was platted. Billings O. Plympton and Elias Pattee were the preachers in 1823.

The records in 1825 show that William Simmons was presiding elder of the Detroit District, Michigan Conference; Detroit Cir-

cuit, John A. Baughman, preacher in charge, with Solomon Manier, associate.

Rev. John A. Baughman preached in Tremainsville in 1825-1826 and formed two classes. The first class formed was in 1826 in the house of Eli Hubbard, near the Tremainsville bridge. The names of the members were: John, Samuel, and Sophronia Horton; William Wilkinson and wife; Mrs. Frances Maria Whitney, and Miss Mary Keeler. William Wilkinson was appointed leader. Preaching places were established at Eli Hubbard's and Noah A. Whitney's.



Rev. William Hook, Pastor.

Soon after this another class was formed at the Whitney residence, of which Mrs. Frances Maria Whitney was the leader. Among the earliest members of the class were: Catherine Martin, Lydia Martin, Elizabeth Holmes, Mary Mills, Margaret Miller, Hannah Horton, Elenor Wallworth, and Sarah Wallworth. This class developed into the Monroe Street Church.

The class at the Hubbard house developed into the Tremainsville (now Collingwood) Church.

Mrs. Frances Maria Whitney continued in the capacity of class leader for some time, exerting an excellent moral influence over the members of her class and throughout the entire community. Her name will be handed down to posterity as one of the most refined and intelligent ladies in the Methodist Episcopal Church at that day in the Maumee Valley.

Of her husband, Noah A. Whitney, Gavitt says, "No man has been more loyal to the Methodist Church according to his means." He died in 1873. A son, Noah A. Whitney, lives in Toledo.



OLD COLLINGWOOD CHURCH, WEST TOLEDO.
(Dismantled in 1914 for the erection of the new church.)



COLLINGWOOD CHURCH.

The first house of public worship, according to Rev. Elnathan C. Gavitt, by any denomination in Northwestern Ohio was built at Tremainsville, commenced in 1834 and finished in 1835. According to Mr. Samuel Blanchard, of Toledo (whose father joined the Methodist Episcopal Church in 1837), who attended its Sunday school, it was built of logs and located on the east side of Detroit Avenue, overlooking Ten Mile Creek, on what is now the Lenk Wine Company's property. The oak frame of the old church is still standing as a part of one of the company's buildings.

This church, now located on Phillips Avenue, for almost a century has had a steady growth and has been served by many of the leading ministers of the Central Ohio Conference. The congregation is now engaged in building a commodious modern structure at a cost of about $30,000, which was made necessary by the growth of the city extending beyond the church and the rapid growth of the Sunday school and Church in the last few years.

The Rev. William Hook is the present pastor, and through his untiring labors and wide influence the new church has been made possible.

The corner-stone of the new church was laid by the district superintendent, Dr. E. O. Crist, June 28, 1914. The new church is being erected on the site of the old church.

The Building Committee of the new church consists of the following: Charles E. Selleck, Ira Bolton, Frank M. Rogers, H. A. Stafford, and C. G. Vermas.

The new church is of the most approved modern plan, with ample facilities for the Sunday school and with a fine gymnasium, shower bath, reading room, and dining room.

A roomy, comfortable parsonage stands on the spacious lot beside the new church.

EPWORTH CHURCH, TOLEDO.

Epworth Church traces its beginnings to an informal meeting held January 24, 1894, with Rev. A. C. Barnes, presiding elder of Toledo District, at his residence in Toledo. There were present Dr. J. L. Tracy, Dr. C. W. Munson, L. E. Clark, and Rev. T. W. Brake. The needs of the many Methodists in the western portion of the city and the possibility of a Sunday school and Church were fully discussed.

Three days later, at the home of Dr. Tracy, there was held another gathering of men interested in the new project. There were present, in addition to the above, T. L. Tracy, John Farley, T. H. Biddle, J. A. Huston, Henry Bobst, and S. G. Harvey. A lengthy session ensued, full of interest and good-will, but ending in no definite program.

On the 30th of the same month Mesdames J. L. Tracy, I. N. Huntsberger, F. W. Brake, I. N. Applegate, S. G. Harvey, M. R. Fuller, and L. E. Clark met with Mrs. C. W. Munson. These women decided to canvass the territory in the interests of the proposed Church. They did so and reported that they had called upon one hundred and nineteen Methodist families living in the neighborhood which the new Church should serve.



Rev. John B. Ascham, Ph. D., Pastor.

The Toledo Methodist Union, at a meeting held in St. Paul's Church, February 2, 1894, expressed concerning the new enterprise, "encouragement, sympathy, and Godspeed."

After other meetings of similar character "The Epworth Society of the Methodist Episcopal Church" was organized at a meeting held in the First Unitarian Church, Sunday, February 11, 1894. This society, auxiliary to the Toledo Methodist Union, at the same time organized a Sunday school, whose superintendent was L. E. Clark, and arranged for weekly prayer-meetings. Ninety-three persons were present at this first session of the new society and school.

On May 25, 1894, was constituted the Quarterly Conference of Epworth Church, and the new society received its first minister in the appointment of Rev. A. E. Smith, September, 1894. A church building was begun at once near the corner of Scottwood and Bancroft. This structure on its completion was the church home until December, 1907.

In the belief that the rapidly growing western section of the city required a larger building and a more advantageous site, and upon the offer of Mrs. L. V. McKesson to give a suitable plot of

ground wherever the Church might wish it, the present building was erected in 1907, during the pastorate of Rev. W. B. Armington, at the corner of Parkwood and Delaware Avenues.

The history of the Church is a record of continuous growth in membership and usefulness and so justifies the judgment and answers the prayers of its discerning founders.



Epworth Church, Toledo.

The membership now exceeds six hundred, and the entire indebtedness was covered by good subscriptions on the twentieth anniversary of the Church in May, 1914.

The following ministers have served Epworth Church: A. E. Smith, Fletcher L. Wharton, Elmer E. McCammon, Merrick E. Ketcham, William B. Armington, John H. Bickford, and the present pastor, John B. Ascham.

EUCLID AVENUE CHURCH, TOLEDO.

The Methodist Church in East Toledo known as Third Street Church, was organized in 1866 by the Rev. John Farley in Brown's Hall, on the corner of Front and Oak Streets, East Toledo, which at that time was included in Findlay District. The society, composed of but twenty members, received helpful counsel and efficient aid from the Rev. Horatio S. Bradley, who was the presiding elder of the district. The first church building of the society, a frame structure, was erected on Third Street in 1869.



Rev. J. A. Holmes, Pastor.

The church was dedicated in January, 1870, by the Rev. E. C. Gavitt, who at that time was presiding elder of the East Toledo District, the charge of the "East Side" having been transferred from the Findlay to the East Toledo District.

The Board of Trustees was composed of A. P. Saxton, N. R. Winslow, J. J. Mattocks, S. Atkinson, and A. Saxhom.

At the time of the dedication of the church the Sunday school had an enrollment of sixty, and the building and grounds a valuation of about $4,000.

The ministers who have served the Third Street Church are: John Farley, Joshua Smith, Joseph H. Bethards, William Fitzgerald, J. W. Miller, Caleb Hill, Ambrose Hollington, Benj. L. Rowand, T. N. Barkdull, Andrew J. Fish, M. M. Figley, Samuel L. Roberts, John W. Donnan, Morris D. Baumgardner, M. E. Ketcham, C. W. Sutton, and J. A. Holmes.

The presiding elders have been: Horatio S. Bradley, E. C. Gavitt, Wm. W. Winter, Alexander Harmount, L. A. Belt, W. G. Waters, E. D. Whitlock, P. P. Pope, Adam C. Barnes, J. L. Albritton, J. M. Avann, A. C. Barnes, W. G. Waters, and E. O. Crist.

At an adjourned meeting of the Quarterly Conference of the Third Street Methodist Episcopal Church held April 16, 1897, during the pastorate of the Rev. John W. Donnan, it was agreed to purchase the property on the southeast corner of Euclid and Starr Avenues, then owned by E. J. Woodruff; the plan was unanimously

approved by the congregation on the Sabbath following. A parsonage was soon afterward built on the rear end of the newly acquired lot. Owing to the change in its location the name of the Church was changed from Third Street to Euclid Avenue.

During the pastorate of the Rev. Morris D. Baumgardner, which began in 1899, plans were adopted for the erection of the present building, and the work continued until its completion and dedication.



Euclid Avenue Church, Toledo.

Much credit should be given to the pastor and the Building Committee, consisting of James Jeffrey, W. H. Tucker, M. M. Park, H. E. Noble, R. H. Finch, and A. F. Henry, for their untiring efforts in bringing this undertaking to a splendid consummation, and to Mr. L. W. Buzzard, the contractor, who was also a member of the Church.

After the foundation of the new church was completed the Third Street property was sold and the congregation worshiped in the basement of the new building. The edifice was finally completed during the fall of 1904 and dedicated on November 20th of that year. The cost of the church was approximately $37,000, and with the parsonage the value of the entire property is estimated at about

$40,000. Built of stone in the most approved manner, and with a seating capacity of a thousand people, it is one of the best planned and most commodious churches in the city.

The membership, while at Third Street numbering about one hundred and eighty-three, has increased to six hundred.

The Rev. J. A. Holmes, the present pastor, is having a very successful pastorate. A plan has been adopted whereby the debt is being regularly reduced, and the Church is in a very prosperous and flourishing condition.

HAMILTON MEMORIAL CHURCH, TOLEDO.

The Hamilton Memorial Church grew out of a mission work which was begun about 1904. The Church gets its name through a donation to the Church Extension Society by George J. Hamilton of a considerable sum of money; $1,000 from this fund was given by that society to aid in the erection of the church. The church was completed at a cost of about $5,000 and dedicated February 9, 1908, during the pastorate of Dr. E. T. Wells. The dedication services were in charge of Dr. W. G. Waters, district superintendent of the Toledo District.

The Church has continued with varying degrees of success until the present time, in which it is in a very good condition under the pastorate of Rev. R. W. Wallace. There are about sixty members, and one hundred and ten in the Sunday school, and the Church is taking on new life.

IRONVILLE CHURCH, TOLEDO.

The Rev. B. L. Rowand held a revival in 1876 in a small Union Chapel, at the corner of Lee and Front Streets. Many conversions occurred and a class of Methodists was organized.

Subsequently various ministers for many years preached and held services in this part of East Toledo, among whom were Charles Hoag, N. B. C. Love, C. W. Collinge, C. E. Rowley, J. W. Donnan, R. E. Carter, and J. R. Colgan.

In 1906 J. W. Smith, the present pastor, was appointed to the work.

An agreement among the several denominations that had been holding services in the place was that the Methodist Church should

be given the field and the chapel on condition that her people would cultivate the territory and establish permanent services.

There was at first slight encouragement given to Brother Smith by the people of the community in the undertaking he had assumed, but soon a Sunday school of seventeen persons was organized, and a revival was held which resulted in some forty conversions. In December, 1907, the present Methodist society was formed with fifty-six members.



Rev. John W. Smith, Pastor.

The society in 1909, with the counsel and assistance of Dr. E. O. Crist, the district superintendent, purchased the site at the corner of Millard and Case Streets for $1,200. One denomination refused to waive its claim on the chapel, therefore the Methodists went ahead and in ninety days erected a neat brick church building on the site, which was dedicated in September, 1910, by Dr. E. O. Crist, assisted by the pastor.

The society has recently built on its spacious lot beside the church building a modern dwelling-house for a parsonage. This makes the plant complete and well worth $15,000 or more.

The phenomenal development and prosperity of the Ironville Church is due in a large measure to the untiring labors and zeal of the pastor, Rev. J. W. Smith, who was the first one to catch the vision of the possibilities of this enterprise. With true heroism and self-sacrifice he undertook the task with but slight encouragement to begin with, but his enthusiasm and faith proved to be contagious for he inspired the people to follow his leadership and emulate his spirit, and they, too, by working with him with their own hands and giving most generously of their earnings, have helped him to succeed so splendidly in this most worthy and important work. They deserve great credit for their splendid loyalty and devotion to the Lord and the Church.

The church is located in a community of laboring people, to whom its establishment and services have been and will continue to be an incalculable blessing.

During Rev. Smith's pastorate there have been some five hundred conversions, very many of whom have removed to other parts of the city and some from the city. The Church has an active



Ironville Church, Toledo.

membership of one hundred and fifty, with a growing Sunday school and Epworth League.

Prior to his coming to Ironville Rev. J. W. Smith served as pastor of Damascus and Providence Chapel, Dowling, Washington Chapel, and Hamilton Memorial.

Rev. Smith has been a very efficient local preacher; ordained as local elder, he has served each charge assigned to him with large and permanent success, and has been very successful in assisting other ministers in evangelistic work.

MONROE STREET CHURCH, TOLEDO.

The Monroe Street society was formally organized in 1842, having until that year been a part of the class formed by Rev. John A. Baughman in 1826, known as the Ten Mile Creek Class, later Tremainsville, now Collingwood, West Toledo.

The first Methodist Episcopal Church within what is now the present city limits of Toledo was the Monroe Street Church, organized largely through the efforts of Mrs. Frances Maria Whitney,



Rev. C. W. Collinge, Pastor.



Monroe Street Church, Toledo.

wife of Noah A. Whitney, whose house was the first preaching place; but the affairs of this society are so intermingled with the Tremainsville society that their separate histories are somewhat indistinct and difficult to trace.

The first brick church was built in 1859, and was dedicated by Rev. Granville Moody, of the Cincinnati Conference.

Monroe Street Church was made a station in 1868.

This first brick church was destroyed by fire in 1891, and the present edifice was erected the same year under the pastorate of John W. Miller.

The present church building, on the corner of Monroe Street and Auburn Avenue, is a plain brick with a total length of eighty feet, built in the shape of the letter "L." The property when purchased comprised an acre of ground and is beautified by a number of fine forest trees with evergreens and willows in neighborly relation. The parsonage is located beside the church on the same lot.

The church is in a growing section of the city, surrounded by comfortable homes and a population chiefly of industrial classes, and has a membership of over four hundred.

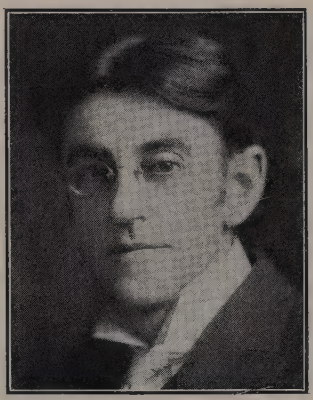
The pastors who have served Monroe Street Church since 1868 are as follows: John Farley, E. H. Cammon, Jeremiah McKean, Edward A. Berry, Samuel S. Barter, T. N. Barkdull, N. B. C. Love, E. S. Dunham, Joseph Ayers, M. Gascoigne, J. W. Miller, G. H. Priddy, Stewart C. Wright, W. H. Leatherman, Daniel Carter, G. B. Wiltsie, M. C. Howey, C. J. Yeisley, and C. W. Collinge, the present pastor.

ST. JAMES CHURCH, TOLEDO.

St. James Church had its beginning in a Sunday school organized in a room over a store building on Albany Street in the early part of the seventies by a few members of St. John's Church. Among the number were Mr. William Beatty and Mrs. S. E. S. Keith. Mrs. Keith later joined the society and at the present time she is the oldest active member.

A class was also organized with the Rev. Charles Hoag leader. Revival services were held some few months after the Sunday school and class were organized.

As the Sunday school and society grew the need of a permanent house of worship became apparent. This enterprise was begun under the leadership of Rev. Hoag, who gave a lot on the corner of Albany and Erie Streets for a building site, and $200 besides, undertaking the task of seeing the work carried to completion. The society was known as the Albany Street Methodist Episcopal Church.



Rev. Ernest H. Hammond, Pastor.

In a few years the society outgrew its old quarters and, as a larger building was contemplated, a location nearer the center of the field was sought after. During the pastorate of Rev. John I. Wean this desire began to take shape in concrete form when two lots on the corner of Erie and Sandusky Streets were secured for the new building site.

In 1898, during the pastorate of the Rev. M. A. Casey, the new church project was launched, and completed later to the auditorium during the pastorate of Rev. M. D. Baumgardner. The cost was about $15,000. The name of the society was changed from Albany Street to St. James. The old church on Albany Street was sold and the proceeds applied on the indebtedness of the new church. The indebtedness of the new church was fully met while Rev. E. A. Strother was pastor.

During the pastorate of Rev. C. W. Collinge a basement was put under the church and a lot secured adjoining the church lot on Erie Street and the building of a parsonage was begun. The work was completed during the pastorate of Rev. R. W. Wallace. These improvements cost $3,000. The society now has a modern up-to-date church and parsonage.

Stirring revivals occurred during the pastorates of Revs. M. D. Baumgardner, E. A. Strother, and F. L. Hook. During the present pastorate, that of Rev. E. H. Hammond, the Church membership has been doubled. The membership is now nearly three hundred, and the average attendance in the Sunday school is over two hundred. The old indebtedness incurred by the improvements on the

church and the building of the parsonage has been greatly reduced, and the church has been frescoed.

The society was at first a part of a circuit, but became a station in 1894. After being served by supplies a number of years, among



St. James Church, Toledo.

whom was Rev. Charles Hoag, the following have served as pastors: John Poucher, Abraham Hopkins, John C. Shaw, C. M. Sardiner, James C. Sinclair, John I. Wean, M. A. Casey, M. D. Baumgardner, J. C. Crider, E. A. Strother, F. L. Hook, C. W. Collinge, R. W. Wallace, and E. H. Hammond.

ST. JOHN'S CHURCH, TOLEDO.

St. John's society was first known as the Toledo City Mission, later as Ames's Chapel, then Lagrange Street, and finally as St. John's in 1872.

In the Minutes of the North Ohio Conference of 1851 the Rev. C. H. Owens is mentioned as pastor at a salary of three hundred dollars. As near as can be learned, this was the beginning of the society as a separate organization from First Church, now St. Paul's, which in 1850 sold its building on Huron Street and bought the lot on the corner of Superior and Madison Avenues. Some

members living in the vicinity of the former First Church started this organization about 1850.

The Rev. J. A. Shannon was the pastor in 1855, and the Rev. George W. Collier in 1856-57.

In 1856 a church building is reported which was known as Ames's Chapel, but no valuation is given. No mention after this date was ever made of Ames's Chapel, the society being served in all probability in connection with Tremainsville, now West Toledo.



Rev. Maurice D. Baumgardner, Pastor.

Revs. Isaac Newton, Oliver Kennedy, and L. M. Albright were at one time and another pastors of the Church during the early and initial years of its existence.

In 1869, at the close of the Rev. Samuel Baxter's pastorate, it was deemed wise by the congregation to secure another location and to effect a change in the lay administration of the society. This was accordingly done and a lot on Magnolia Street, not far from Summit, was purchased and the present brick building, two stories high, was erected in 1873.

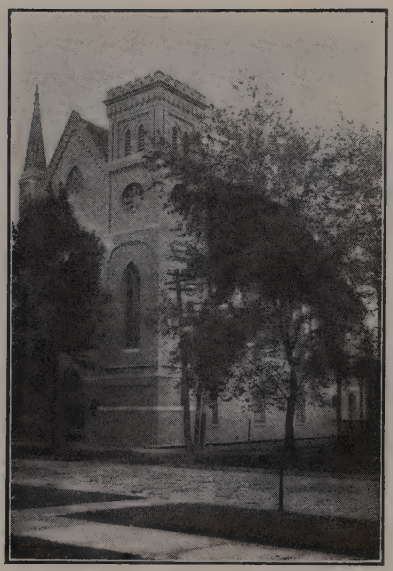
The Rev. Leroy A. Belt was at that time presiding elder of the Toledo District and was very influential in the change of location and in the building of a beautiful church. The organization was considerably strengthened at this time by the transfer from St. Paul's Church to St. John's of a large number of members who were living in the vicinity of St. John's.

The Rev. John H. Wilson was the first pastor of the new church which now took the name of St. John's, the first Quarterly Conference of the station being held in October, 1872.

The trustees of the Church were Wm. St. Johns, Charles Douglas, Dwight Buck, D. W. Gibbs, P. Poag, M. W. Bellman, A. W. Plain, and A. H. McVey.

The ministers who have served the Church since 1860 are: William S. Paul, Ambrose Hollington, James W. Alderman, Geo. W. Collier, T. N. Barkdull, Samuel S. Barter, D. R. Cooke, John

H. Wilson, I. R. Henderson, William Jones, E. A. Berry, Wilbur J. Hodges, J. L. Albritton, J. H. Bethards, Andrew J. Fish, E. B. Lounsberry, David Bowers, John M. Mills, Charles Bennett, W. J. Hagerman, and at present Maurice D. Baumgardner is the minister.



St. John's Church, Toledo.

The membership of the Church now numbers over six hundred, and the Church pays a salary of $1,500 and parsonage.

A splendid residence near the church was purchased in 1913 for a parsonage.

ST. PAUL'S CHURCH, TOLEDO.

In 1830 Toledo had a population of only thirty.

Port Lawrence, at the mouth of Swan Creek, and Vistula, at the foot of Lagrange Street, were both aspiring to be the "Future Great," but huckleberry bushes, swamps and swales, reeds and rushes were in possession.

In 1832 a plat of Port Lawrence was made and recorded in Monroe County, Michigan, as Michigan then claimed that the Maumee River was the State boundary line.

In a letter written at that time by Benjamin Rathbun he says: "I was once where Toledo now stands. In 1818 a man by the name of Henderson built a log and stone house on the bank and partly over the water, just below what was then known as Swan Creek, and there was a French cabin in the flats near Swan Creek for the Indians to get rum in."

Horatio Conant, in a letter dated Fort Meigs, February 9, 1822, says, "Respecting Port Lawrence (settlement at the mouth of Swan Creek), there is not nor has there been for years, nor is there likely to be, more than three English families, including all within three miles of the place."

In this year the first sermon was preached within the territory then included in the limits of Toledo. In Rev. Elnathan C. Gavitt's interesting book, "Crumbs from My Saddlebags," he says: "During my early ministry upon the Monroe Circuit in 1832 I preached the first sermon preached in what is now the city of Toledo proper. Spending a few days with Major C. I. Keeler and his excellent family, whose house and home was always hospitably open to the early itinerant ministers, I requested the major to accompany me, and if a place could be obtained in Vistula, I would be pleased to preach to the people of the place on the Sabbath. Through the kindness of my host a room was obtained for one service in a warehouse owned or occupied by Mr. Goddard, standing on the bank of the river. (The warehouse faced Water Street, between Adams and Madison.) Here the last week of October I preached from Gen. 19: 17 to twelve persons, most of whom were women."

However, it was held by Mr. Amassa Bishop, a resident at that time and until his death some years ago, that the Rev. Elijah H. Pilcher preached the first sermon in Toledo and that the meeting was held in the dwelling of a Mr. E. C. Briggs, who, though not a Methodist, but of Methodist antecedents, opened his house as a place of worship. Amassa Bishop, Eli Hubbard, Noah A. Whitney and wife, Sarah and Mary Keeler, and the preacher rode to the service in a lumber wagon and comprised both congregation and choir. After a few attempts to hold worship here the effort was abandoned.

Revs. Elijah H. Pilcher and Elnathan C. Gavitt were the preachers on the Tremainsville Circuit, now West Toledo, at first called Ten Mile Creek, in 1832, and there is no doubt that both

of these men preached in Toledo at that time. The first Methodist settling in Toledo was Mrs. Simson, who died in 1833, not long after she came to Toledo, and no minister being available, "Deacon" Keeler offered prayer and made a few remarks, and Mr. Amassa Bishop closed the service with prayer.

While Methodism in what was then Toledo dates its formal



First Church, Toledo. (1836.)

beginning in 1832, circuit preachers for a decade doubtless had been traveling the Maumee Valley, visiting the settlements and preaching to the pioneers in their log cabins in winter and in "God's First Temple"—the woods—in summer.

These pioneer preachers anticipated the city and led in the van of civilization. It was a lofty heroism which they displayed, mounted on horseback, with saddle-bags of ample dimensions—serving as wardrobe, library, larder, and medical dispensary—they went forth, braving storm and danger, for the small pay of about twenty cents a day.

Toledo and vicinity was supplied from the Maumee District. Presiding elder, John Janes (father of Mr. Frank Janes, living now



First Church, Toledo. (As it now appears.)



St. Paul's, Toledo. (About 1874.)

in Toledo), Ira Chase, preacher. During Rev. Ira Chase's two years' pastorate he established the first society within what was then the limits of Toledo proper.

According to Clark Waggoner's "History of Toledo," the first Methodist Episcopal Church in Toledo was organized in 1836 in



St. Paul's, Toledo. (About 1894.)

the older part of the city, now called Lower Town, when the society purchased lots 483 and 485, Huron Street between Walnut and Locust Streets, and thereon built a frame church which was afterwards purchased by the German Methodists in 1850.

This church building is still in existence and is now located on the alley between Erie and Ontario and Walnut and Locust Streets. It has been raised and an under story erected.

Mr. Will Corlett (now of Waterville) when a boy attended its

Sunday school, and to him we are indebted for some of these facts and these pictures.

Below is a copy of an oil picture painted "on the spot" in 1852 by that talented Toledo painter, now deceased, Mr. W. H. Machen, now owned by his nephew, Mr. Edwin A. Machen, to whom we are indebted for the privilege of using this very valuable picture of early Toledo. The point from which this picture is painted is beyond Orange Street, between St. Clair and Superior Streets, at about the rear of the Newsboys' Auditorium.



Toledo in 1852. (From painting by W. H. Machen.)

Key to Picture.—The speeding team is on Jackson Avenue. No. 1, The then Protestant Episcopal Church facing Adams Street near St. Clair Street, now occupied by Trinity Church buildings. No. 10, where the present Old Postoffice stands, the building just beyond is the site of The Secor Hotel. No. 3, The Morton House, now the Produce Exchange. No. 4, now The Boody House. No. 5, The First Congregational Church. No. 6, now the Ohio Building. No. 7, The then just completed brick $2,000 First Methodist Episcopal Church of Toledo on the corner of Superior and Madison. No. 9, John Stevens' house, now the Toledo Club building. No. 8, site of the Smith & Baker building, corner of Adams and Superior Streets (Adams Street seems not then to have been defined).

This society had a membership of fifty in 1845, and in 1850 of about seventy, when the congregation, feeling the need of a better location and building, appointed a committee, consisting of Thomas Southard, James Love, and Almon Hopkins, to secure a lot. The committee soon made its report and the lot on the corner of Madison



St. Paul's Church, Toledo. (Present Building.)

and Superior was purchased for the sum of $800, and on it a plain brick building was erected in 1851 at a cost of $2,000.

In this building the Methodists of Toledo continued to worship, excepting those of Monroe Street, West Toledo, and a small class who about this time formed a society which was established on LaGrange Street and known as Toledo City Mission, then Ames's Chapel, and later LaGrange Street, but after 1872, St. John's Church.

In 1865 the brick church was taken down and the present struc-

ture, still standing on the corner of Madison and Superior Streets, and at present occupied by business stores and offices, was erected at a cost of $60,000.

This property, purchased by a syndicate when St. Paul's society moved to the corner of Madison and Thirteenth Streets, was sold in 1913 for the sum of $300,000. Here in this edifice the society known as St. Paul's Methodist Episcopal Church continued to worship until the year 1897, when, during the pastorate of the Rev. James M. Montgomery, the property was sold and the present church edifice of stately appearance and commodious appointments was erected on the corner of Madison and Thirteenth Streets.

St. Paul's has a membership to-day of over 1,100, in which many of the foremost business men of the city, lawyers and physicians, many people of high standing, a number of artisans and persons from all the ordinary and honorable vocations of life are to be found, loyal to Methodism and active in good work.

In 1876, when Dr. Waters became pastor of the Church, he and his congregation were confronted with a formidable debt, the accumulation of many years, of over $25,000, which by the able and wise management of the pastor and through the efforts of the members of the Church, assisted by the Central Ohio Conference in the sum of $10,000, was gradually reduced and finally fully met during the pastorate of the Rev. S. L. Beiler, 1880-83.

The ministers who have served this Church are: Martin Welsh, S. L. Yourtee, Wm. L. Harris, W. W. Winters, E. R. Jewett, J. M. Kellam, Wm. Hitchcock, John Graham, John T. Caples, Thomas Parker, Joseph Ayers, Geo. W. Collier, Alexander Nelson, Edmund B. Morrison, Henry E. Pilcher, Chas. W. Ketcham, Daniel D. Mather, Pearl P. Ingalls, Russel B. Pope, Park S. Donaldson, Gershom Lease, Wesley G. Waters, Leroy A. Belt, Samuel L. Beiler, Daniel Strong, T. L. Wiltsie, Duston Kemble, Elias D. Whitlock, S. D. Huntspillar, James M. Montgomery, John R. Shannon, Thomas H. Campbell, Richard D. Hollington, Lewis T. Guild, and Robert O. Matthews.

SPRING STREET CHURCH, TOLEDO.

Spring Street Church, located on the corner of Spring and Mulberry Streets, had its origin in a Sunday school organized October 25, 1891, by members of St. John's Methodist Episcopal Church,



Rev. George H. Wolcott, Pastor.

whose pastor at that time was the Rev. A. J. Fish.

The officers of the school were Homer Hood, superintendent; Frank H. Tanner, secretary; L. S. Churchill, treasurer. The teachers were Mrs. Martha Clark, William Beatty, A. B. Hood, Jennie Jones, Lottie Scott, Emma Swartz, Ida Swartz, Mrs. Wm. Bartlett, and Eliza Meenan. The enrollment of the school was sixty-five.

The school for the first two or three years met in the schoolhouse on the corner of Spring Street and Stickney Avenue.

It soon became evident that if the work should prove permanent a chapel would be necessary, and accordingly the matter was brought before the Quarterly Conference of St. John's Church and a committee, consisting of Homer Hood, William Beatty, A. B. Hood, L. S. Churchill, and F. H. Tanner, was appointed with authority to look up a suitable site and to build a church. The lot where the church now stands was purchased, and the sum of $500 raised to proceed with the undertaking, and on March 31, 1895, the Rev. A. J. Fish, assisted by Homer Hood, superintendent of the Sunday school, laid the corner-stone of the chapel. Many of the Methodist ministers of the city were present, and Dr. N. B. C. Love made the address.

The Sunday school at the time of the corner-stone laying comprised a membership of 118, with the following officers and teachers in charge: Homer Hood, superintendent; John A. Lefft, assistant superintendent; Hattie Clark, secretary and organist; Mrs. Martha Clark, treasurer, and Capt. E. A. Williams, A. B. Hood, H. Rendle, John A. Lefft, Lizzie Hill, Lottie Scott, Lydia Clarke, and William Beatty, teachers.

Soon after the corner-stone was laid the erection of the chapel was begun, and during the summer of 1895 it was completed.

During the winter of 1895-96 services were occasionally conducted by Mr. Drake and Evangelist McClean, and during the summer of 1896 W. W. Constine, a student in the Ohio Wesleyan

University, was appointed by the presiding elder, J. M. Avann, to hold services. At the session of the Central Ohio Conference of 1896, Spring Street was recognized as a duly organized society and



Spring Street Church, Toledo.

united with Western Avenue Church, with the Rev. J. C. Crider as pastor under appointment by the Conference.

During Brother Crider's pastorate the work took definite shape and preparations were made for the dedication of the building, which occurred May 2, 1897, the Rev. Dr. David H. Moore, editor at that time of the *Western Christian Advocate,* in charge of the services.

The total cost of the lot and building was about $2,300, which was provided for on the day of dedication.

Brother Crider was returned as pastor for the year 1897-98.

At the Conference in Sidney, Ohio, 1898, Spring Street was transferred from Western Avenue to Central Avenue Church and the Rev. L. H. Gressley was appointed pastor by Bishop Joyce. During that year the debt on the church was reduced to $184.

Brother Gressley was appointed for the year 1899-00. The small debt on the church was gradually reduced by a gift of $100

from Sister Mary Reed and persistent efforts of the Ladies' Aid Society until its mention ceased to be made.

In the fall of 1900, Spring Street was transferred from Central Avenue to West Toledo and the Rev. Geo. Matthews was appointed pastor. During the year 1901-02 the Rev. Jesse Carr was pastor; 1903-06, the Rev. Dr. N. B. C. Love; 1906-09, the Rev. Richard Wallace; 1909-13, the Rev. N. S. Brackney, and 1913, the Rev. E. D. Whitlock. After the death of Dr. Whitlock, December 23, 1913, Rev. G. H. Wolcott was appointed pastor by Dr. E. O. Crist, the district superintendent.

WESTERN AVENUE CHURCH, TOLEDO.

The Western Avenue Methodist Episcopal Church was organized by Rev. J. W. Donnan in April, 1894, following a revival held in the vicinity during the preceding months.

In July, 1894, a Building Committee was elected and a corner lot was purchased for $1,000 from John and Mary Hiett, and work was begun on the erection of a new church, the corner-stone of which was laid August 19, 1894, and the church was soon completed and occupied. The congregation has grown steadily until at the present time (1914) the membership numbers about 200, with a Sunday school averaging an attendance of 240.



Rev. Albert S. Bowersox, Pastor.

In 1912 a parsonage was built on the rear of the lot, facing Edna Street, at a cost of about $2,000, making a very comfortable home for the pastor.

Rev. Albert S. Bowersox, the present pastor, was appointed to this charge in 1912, being the first to occupy the new parsonage. The Church has prospered

greatly under his leadership. The Sunday school has outgrown the building, necessitating the putting in of a basement under the church, which was done during 1913-14 at a cost of about $2,000.



Western Avenue Church, Toledo.

This has added much room and greatly increased the value of the property. This is the beginning of the remodeling of the church, which must be done in the near future to accommodate the rapidly growing congregation and Sunday school.

German Methodism in Toledo.

By Rev. John Mayer.

Emanuel German Church, Toledo.

German Methodism dates back to the year 1835. Rev. Adam Miller, the first historian of this work and a stanch friend of it, writes of the beginning thus: "At the Ohio Conference of 1835 the Rev. Wm. Nast came recommended from Mt. Vernon Circuit as a suitable person to be received into the itinerant connection and was accordingly received and for the year appointed missionary to the Germans of Cincinnati." He met with many disappointments and hardships, but he bravely held on, and in much labor, great faith, and devout prayer he gained the victory. In 1843 Adam Miller could write: "From this small beginning in the latter end of the

year 1835 a glorious work has gradually spread, and now we have German Churches in almost every town and city in the West."

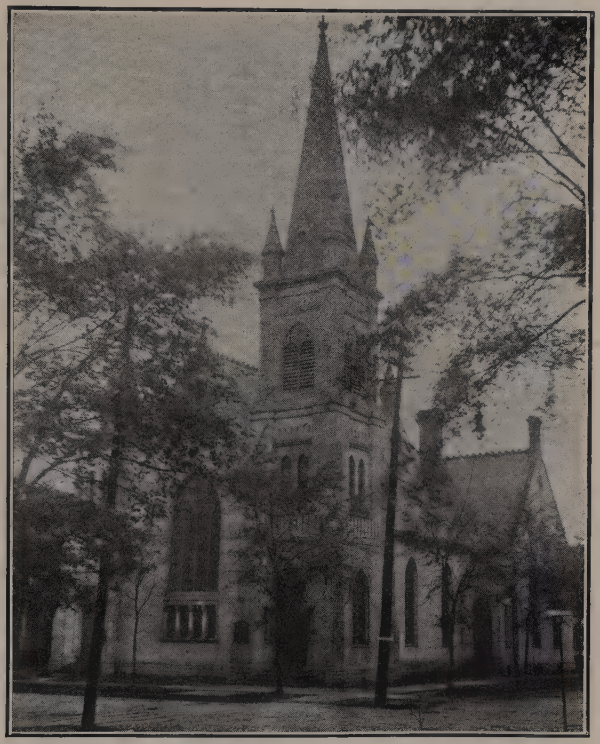


Rev. Charles Severinghaus, Pastor.

It was in 1842 the first German Methodist society was organized in Woodville. It soon became a strong factor in the development of the work in this vicinity. From there a member, John von Gunden, moved to Toledo and invited the preachers of the Woodville Circuit to Toledo and to hold services in his house on Michigan Street. In the fall of 1848 the Ohio Conference sent Wm. Geyer and P. F. Schneider to this circuit. The latter came to Toledo and preached in the home of John von Gunden. He was an excellent man, full of the Spirit of God and of zeal for his mission. He was also a good preacher, magnetic and entertaining, and many people came to hear him. The house soon proved to be too small for all who wished to hear him.

In this emergency the pastor and trustees of the old St. John's Church offered their church on Huron Street to these beginners. It had become too small for their English congregation, and was offered to the Germans for $1,000. In the fall of 1850 the Ohio Conference took up this matter. A collection was taken and in less than five minutes the members of the Conference contributed $300 towards the $1,000. The remaining $700 was secured among the members and friends in Toledo. The church was renovated at a cost of a few hundred dollars, and in the fall of 1852 Toledo Mission was separated from Woodville Circuit and Rev. Geo. A. Mulfinger appointed to this new charge. It was only a short time until it became necessary to enlarge the church. It was raised and a fine basement constructed under it.

In 1862 Rev. P. F. Schneider was sent to this charge the second time. During his pastorate of three years the property on Huron Street was sold and a church built on Ontario Street. Great revivals occurred. The Lord prospered this work in a wonderful manner. In 1880 this property was sold and the present location, corner Walnut and Ontario, bought.



Emanuel German Church, Toledo.

During the administration of Rev. Henry Jend the present fine church was built. A number of preachers, some of them known throughout the whole connection, came from this congregation. Their names are: Louis Loos, John Loos, Ulrich von Gunden, George Schwinn, John J. Keller, Fred Schmidt, John E. Braun, and Conrad Boecklin. This is a short history of the Emanuel German Methodist Episcopal Church, of which the Rev. Chas. E. Severinghaus has been the pastor for the last four years.

Galena Street German Church, Toledo.

In 1892 the property on Galena Street and Ontario was bought. The pastor of the Emanuel Church, Rev. Gustav E. Hiller, organized a Sunday school and built the chapel. This was the beginning of the fourth German Methodist Episcopal Church in Toledo. It is at present supplied by Rev. John J. Bockstahler.

Salem German Church, Toledo.

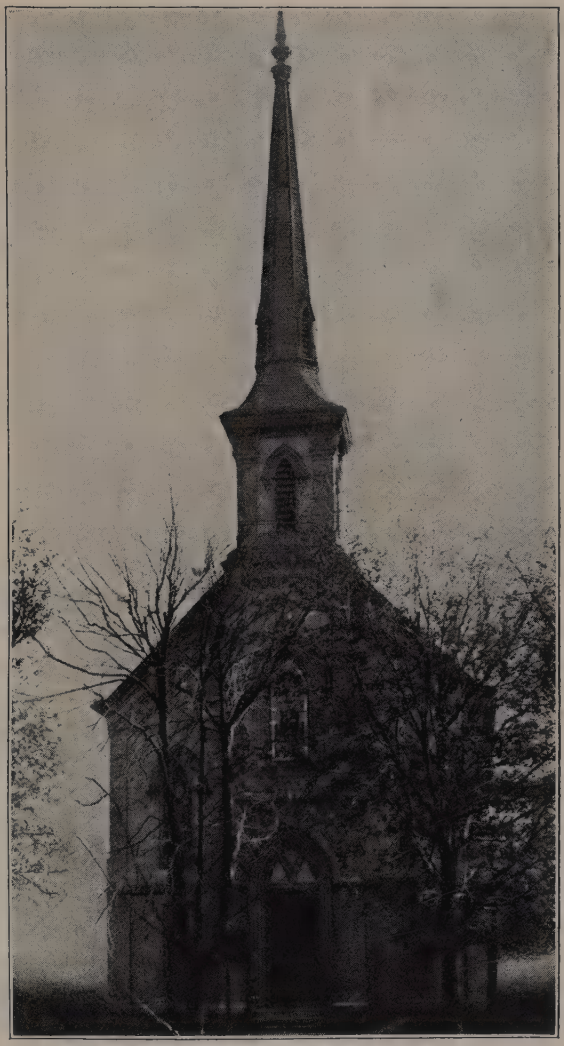
In 1887 Rev. C. A. Militzer was appointed to start a new mission in East Toledo. Rev. George Wahl secured the fine location corner of Federal and Nevada Streets. On it was built a small church. A member of the Zion Methodist Episcopal Church, Theobald Schunk, built a parsonage for this new mission. Under the leadership of the present pastor, John H. Holtkamp, the old church was sold and a new and excellent church erected costing about $6,500.

Zion German Methodist Church, Toledo.

One of the most prosperous of the German Churches is the Zion Church, on Segur Avenue. It was in the year 1858 that a member, Fred Schweizer, moved to the so-called "bloody fifth ward." This man, full of zeal for the extension of the Kingdom of God, set about to change the deplorable conditions among the residents of the South Side. He bought a lot on Harrison Street. There they built the first Methodist chapel. An efficient Sunday school was organized and maintained, and it furnished the nucleus to not only the Zion German Methodist Church, but also the beginning of the Broadway Methodist Episcopal Church. Our chapel was rented to our English brethren for a small sum of money. Brother Schweizer was a stern man with strict rules concerning the propriety of the house of God for which he worked so hard, and when his English brethren did not meet his ideal he promptly ordered them out. This gave them their start, for they were compelled to look for quarters of their own. In 1873 the old property on Harrison Street was sold and the present property bought. Under the efficient leadership of Rev. August F. Mueller the fine Zion German Methodist Episcopal Church was built. It cost $12,000 and was a large undertaking for the small but faithful congregation. Several preachers came from this charge. Their names are Carl Krueger, Arnold C. Baur, and C. F. Kuhnle. Many people have been converted at the altar of this church. It has been a lighthouse for the Germans on the South Side.

Zion Church is known as one of the most spiritual, with prayer-meetings second to none in Toledo in point of attendance and fervor. In 1910 the church was renovated at a cost of $3,000. This sum was contributed as a free-will offering without any solicitation.

In 1913 an addition to the church was built costing $5,700. In



Zion German Church, Toledo.



Rev. John Mayer, Pastor.

less than one year $4,000 of this sum had been paid in cash and the rest of the cost secured. All this is done on the free-will offering basis. This new addition contains modern equipped toilet rooms and a heating plant in the basement. On the main floor is a large society hall with kitchen. Above this is a seven-room apartment for the janitor. With the commodious parsonage near the church, Zion congregation has a most excellent plant. The pastor, John Mayer is serving his tenth year for this charge.

THE METHODIST UNION, TOLEDO.

The Methodist Union of the Methodist Episcopal Churches of Toledo District was organized at the beginning of the term of office of E. O. Crist as district superintendent of the Toledo District in the autumn of 1908.

The organization was first known as the Methodist Federation of Toledo District and incorporated December 3, 1908, but later the name was changed to the Methodist Union.

Suitable rooms were rented and furnished in the Nasby Building, on the sixth floor, where an assembly room and office for the district superintendent and general headquarters for Methodist interests are maintained.



Mr. Homer Hood.

The first president of this organization was Mr. Homer Hood, of St. John's Church. The second president was Mr. E. R. Hiett, of St. Paul's, and Mr. J. W. Lane, of Epworth, is the present president.

The object of this organization is to "unify, harmonize, and develop the material, social, and spiritual interests of the Methodist Episcopal Church in all branches in the Toledo District, and to maintain an office for the district superintendent with rooms to be used as general Methodist headquarters."

XX.

The Church Triumphant.

REV. JOHN GRAHAM.

Rev. John Graham united with the North Ohio Conference in 1844. When the Central Ohio Conference was organized, in 1856, he became one of its charter members.

Rev. John Graham was a very faithful pioneer preacher. He was a man with more than ordinary ability as a speaker, and was endowed with unusual executive ability. He gave to the Church many years of faithful service, and one term of four years as presiding elder. At the close of his long and faithful years of service he retired, choosing as his place of residence Richwood, Ohio, where he had served as pastor. He never lost his interest in the work of the ministry and the Church, but continued to be a wise counselor and helper to the close of his life. Honored and beloved by a wide circle of friends, he came quietly and contentedly to the close of his life March 9, 1903. He died in his home in Richwood, and is buried in the Richwood cemetery.

He married Miss Jane G. McGee, who was in every sense of the word a helpmeet to her husband. She was esteemed by all who knew her, and lived to the ripe old age of eighty years, when she fell asleep in Jesus and was laid to rest beside her husband in the Richwood cemetery.

Two children were born to these parents—a daughter, now deceased, who became the wife of Mr. C. F. Garberson; and a son, Edwin R. Graham, who is now the Resident Agent of the Methodist Book Concern at Chicago, and is displaying unusual executive and business ability in caring for the great interests of the Church entrusted to him, proving himself to be indeed a worthy son of noble parents.

REV. PARKER P. POPE, D. D.

Rev. Parker P. Pope, D. D., united with the Central Ohio Conference in 1869, and died in the active service March 22, 1911, while pastor of Grace Church, Lima.

In all his ministerial life of over forty-one years he was never prevented from taking active part in the Sunday services of the Church but four times by illness. Dr. Pope was indeed abundant in labors and faithful to every trust committed to him.

Dr. Pope was the son of Rev. Thomas J. Pope. His mother was the daughter of Rev. Russel Bigelow, one of the eloquent pioneer preachers of early Ohio Methodism.

Dr. Pope served two terms as presiding elder; was elected a delegate to the General Conference of 1900, and served as pastor, some of the leading Churches of the Conference.

REV. HENRY J. KEISTER.

Rev. Henry J. Keister was born in Clinton County, Pa., November 14, 1853, and died at Willshire, Ohio, May 28, 1910.

He joined the Central Ohio Conference in 1882, having previously served five years in the Central Pennsylvania Conference.

He was a faithful, earnest, evangelistic preacher.

REV. CHARLES FARNSWORTH.

Rev. Charles Farnsworth was born in Vermont, where he spent his boyhood and early manhood. He united with the Central Ohio Conference in 1868.

He was a quiet, faithful, earnest, sympathetic preacher, faithful to every duty assigned to him.

He died in peace July 6, 1908, in his cottage at Lakeside, Ohio.

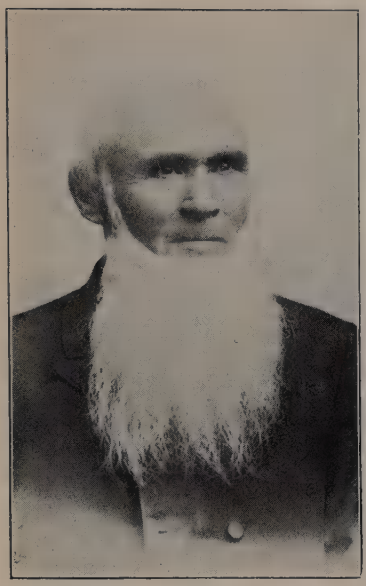
REV. MARK RICHARDSON.

The Rev. Mark Richardson was born in Ireland, and died in Maumee, February 22, 1897, aged eighty-three years.

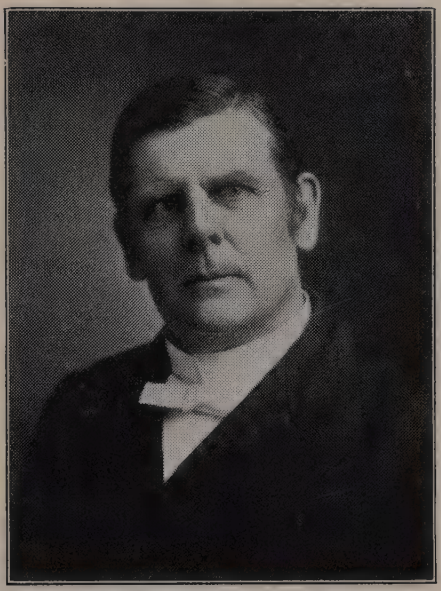
He preached first in Wood County in 1846, and in Miami in 1847. He was licensed as a local elder and held this relation for fifty years, to the time of his death.

He served under appointment of presiding elders many of the Churches of Maumee Valley successfully.

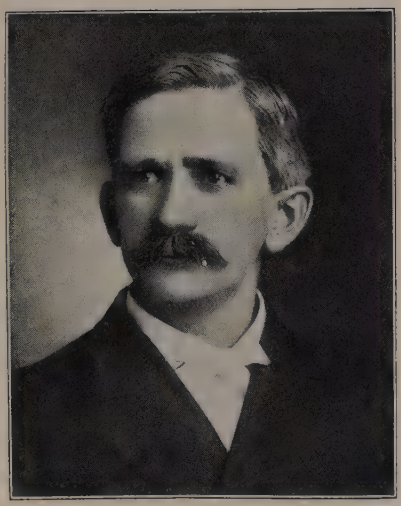
He had an impressive personality, an excellent voice, an accurate memory, and was a ready and forceful speaker. He drew large congregations, and preached by request at Annual and District



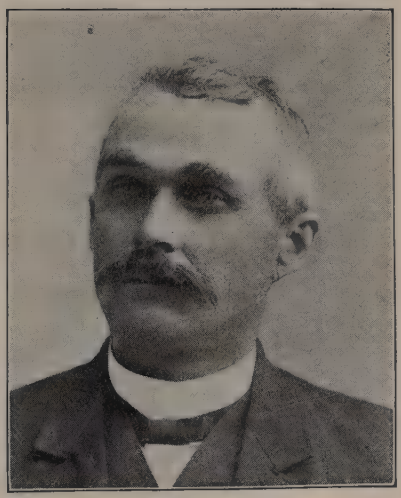
Rev. John Graham.



Rev. Parker P. Pope, D. D.



Rev. Henry J. Keister.



Rev. Charles Farnsworth.

Conferences and Lakeside Chautauqua Assembly and other large meetings.

REV. MORTIMER GASCOIGNE.

Rev. Mortimer Gascoigne was born in Brooklyn, N. Y., April 14, 1853, and died in Putnam, Conn., June 19, 1905.

His grandfather was one of the charter members of the old, historic John Street Church, New York.

In his early manhood he decided to go West to Minnesota. He went as far as Toledo, Ohio, and there stopped to pay a visit to his former pastor at Albany, then serving as pastor of St. Paul's Church, Toledo, the Rev. Dr. W. G. Waters. The Central Ohio Conference was in session at that time in St. Paul's Church, Toledo, and Dr. Waters urged him to unite with it, which he did in the fall of 1881.

He was an able preacher, a tactful and wise administrator, a sympathetic and popular pastor.

After nearly twenty-four years of faithful service, his health failed while pastor of Clark Street Church, Toledo, and after some months of patient suffering, with calm resignation, he peacefully passed to his reward.

REV. GREENBURY H. PRIDDY.

Rev. Greenbury H. Priddy was the son of Rev. J. N. Priddy, a member of the Central Ohio Conference. He was converted when eighteen years of age, and soon responded to the call of the ministry, making the third or fourth successive generation in this family consecrated to this glorious work.

He united with the Central Ohio Conference in 1873. He was a very faithful, earnest preacher and pastor. He died March 3, 1910.

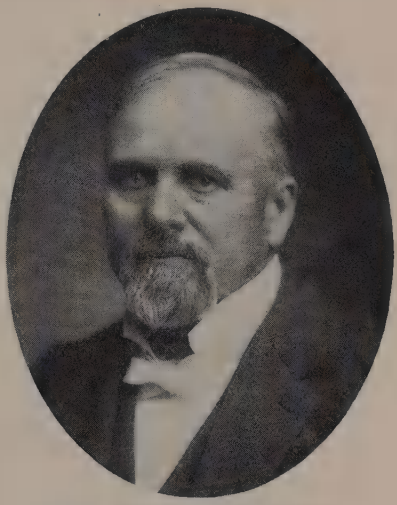
REV. HENRY BOYERS.

Rev. Henry Boyers was born in Huntingdon County, Pa., October, 1834. His early life was spent at Ashland, Ohio. He was admitted to the Central Ohio Conference at the session held in St. Paul's Church, Toledo, in 1857.

After his retirement, in 1888, he took up his residence at Toledo,



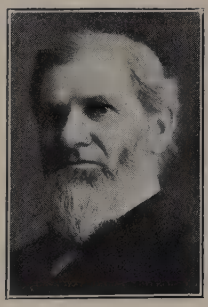
Rev. Mortimer Gascoigne.



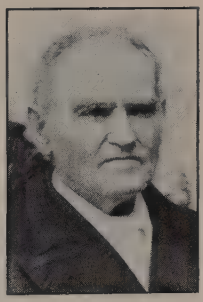
Rev. Greenbury H. Priddy.



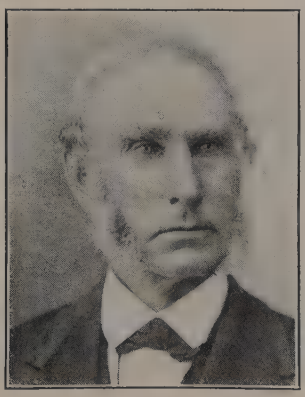
Rev. John C. Miller.



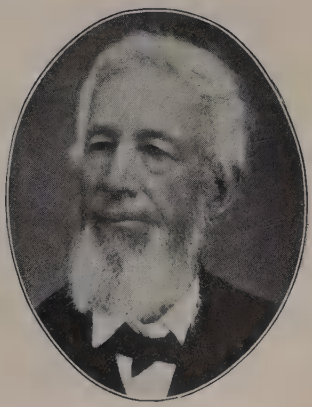
Rev. Henry Boyers.



Rev. Chas C. Brandebury.



Rev. Mark Richardson.



Rev. Henry Warner.

associating with Broadway Church, where he was always an inspiration and benediction to his pastor.

Rev. Boyers was for thirty-one years a faithful, earnest preacher, a devoted, sympathetic pastor.

He grew old gracefully, and sweetly and triumphantly entered "the land of pure delight" March 12, 1909.

REV. JOHN C. MILLER.

The Rev. J. C. Miller was born October 14, 1825, and died December 4, 1891. He united with the Central Ohio Conference in 1857. He was a good preacher, but excelled as an evangelist. For years in the northwestern counties of Ohio he had great success in organizing and building up the Churches. Hundreds were converted in his meetings.

REV. CHARLES C. BRANDEBURY.

Rev. Charles C. Brandebury was born in Shippensburg, Pa., September 7, 1913, and died in Delaware, Ohio, December 13, 1887.

He joined the Michigan Conference in 1838. He served faithfully as pastor for twenty-five years, when failing health required him to retire.

He was an earnest, sincere preacher, and filled every appointment very acceptably.

REV. HENRY WARNER.

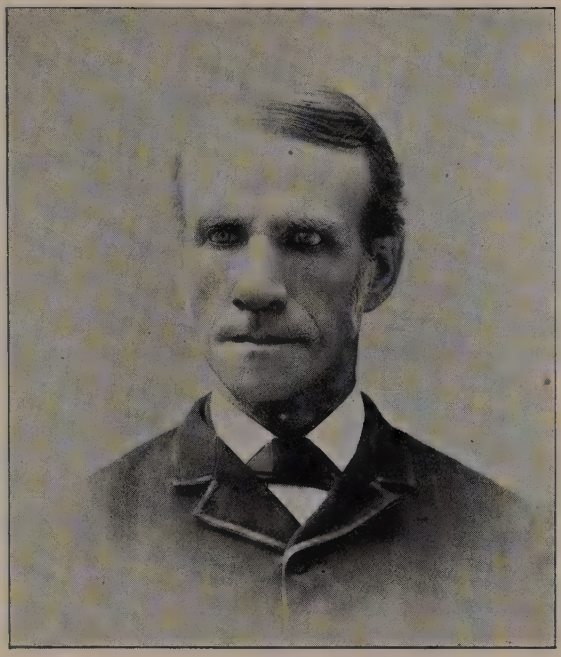
The Rev. Henry Warner entered the North Ohio Conference in 1834, and died in Perrysburg, Ohio, 1894, aged eighty-three years.

After serving the Churches of Northwestern Ohio for about twenty-five years, he became a superannuate. After his retirement he prospered in business, and was a great Church worker and a generous giver, and was highly respected by all. His son, E. M. Warner, of Rossford, Ohio, is an active, earnest, leading layman in the Rossford Church.

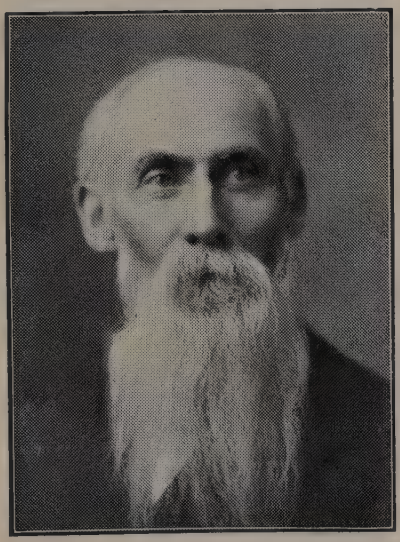
REV. ISAAC NEWTON, D. D.

Rev. Isaac Newton was an Englishman by birth and education, having been a member of the Wesleyan Conference.

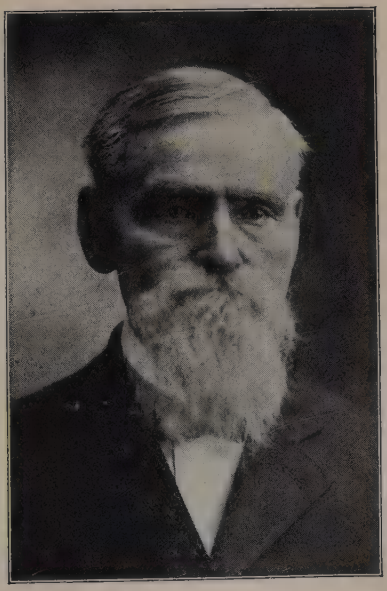
He entered the Central Ohio Conference at its organization, in



Rev. Isaac Newton, D. D.



Rev. Jason Young.



Rev. William R. Shultz.

1856. He availed himself of every opportunity for self-improvement, and became an able and acceptable preacher and pastor.

He was a wise administrator, and the Churches he served prospered under his care. His life gave full proof of his ministry. He died triumphantly September 15, 1900.

REV. JASON YOUNG.

Rev. Jason Young united with the Central Ohio Conference in 1858, and died June 27, 1904.

He was a native of Shelby County, Ohio.

He was a careful student of the Bible, and his preaching was Scriptural, forceful, and interesting. His services in the pulpit were able, his labors as a pastor fruitful, and his character above reproach.

REV. WILLIAM R. SHULTZ.

Rev. William R. Shultz was born in Pike County, Indiana, February 28, 1828, and died in West Liberty, Ohio, January 31, 1911.

He came from a family of preachers and has a brother, Rev. J. M. Shultz, who is a member of the Central Ohio Conference, and a daughter the wife of a member, Rev. N. S. Brackney of Toledo.

Rev. Shultz was an excellent man, a good preacher, and faithful pastor, and during his declining days, when he suffered much, he was patient and beautiful in spirit to the end.

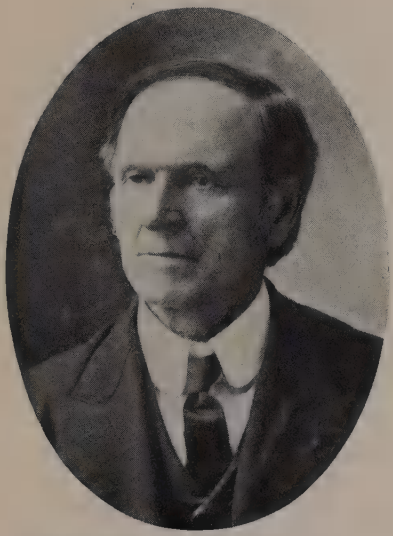
REV. SAMUEL L. ROBERTS, D. D.

Rev. Samuel L. Roberts, D. D., was born of Scotch-Welsh-Irish stock, in Stark County, Ohio, February 6, 1830.

He united with the North Ohio Conference in 1854, and became a charter member of the Central Ohio Conference. He continued faithfully in the active service of the Church until near the time of his death, December 30, 1908.

He received his education in the common schools. He was a gifted and ready debater, a faithful pastor, and had large executive ability. He served faithfully three terms as presiding elder, and was elected three times a delegate to the General Conference.

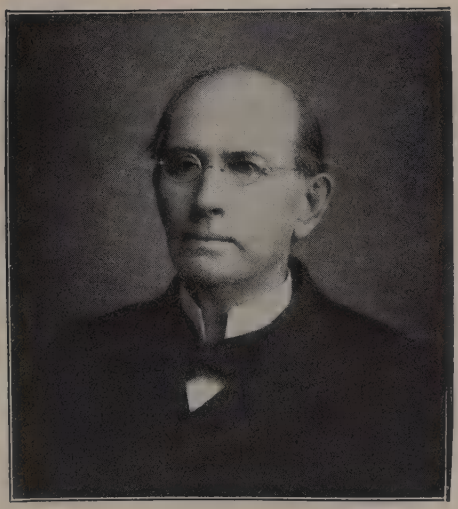
He was always faithful to every duty assigned him. He never missed a Conference session, and always took part in the discussion of any important subject brought before the Conference.



Rev. Samuel L. Roberts, D. D.



Rev. Shirley H. Decker.



Rev. John W. Hill, D. D.



Rev. Thomas H.Housel.

REV. SHIRLEY H. DECKER.

The Rev. Shirley H. Decker was admitted into the Central Ohio Conference in 1909. He served the Arlington Charge one year, the St. Marys Circuit two years, and was on the Rossburg Charge when he died, April 18, 1914.

Brother Decker was a very earnest, consecrated, devoted young minister, and was quite successful in his work.

REV. JOHN WESLEY HILL, D. D.

The Rev. John Wesley Hill, D. D., was born in 1832, and died in 1913. He became a minister in the United Brethren Church in 1855, and was received on his credentials into the Central Ohio Conference in 1869.

He was a faithful, devoted, consecrated minister of Christ. He was in the Retired relation for nineteen years, making his home in Ada, Ohio.

He was a preacher of more than ordinary ability, and a writer of note on theological lines.

REV. THOMAS HIRAM HOUSEL.

January 23, 1875—October 1, 1913.

The Rev. Thomas Hiram Housel was transferred to the Central Ohio Conference from the Ohio Conference, from Marietta, Ohio, in 1911, and appointed pastor of the William Street Church, Delaware, where he served very ably and successfully until his sudden and unexpected death, October 1, 1913. In his short ministry of but twelve years he won his way to the front, and greatly endeared himself to the Churches he served and his brethren in the ministry.

When the silver cord of a superb life is suddenly loosed, when the golden bowl of exhaustless power is abruptly broken, subtle graces are often overlooked in noting the larger losses.

Thomas Hiram Housel came with both hands full of gifts. He departed at the very border of the promised land to which these lavish gifts beckoned him.

His conversion at eleven, the responsibilities of Sunday school superintendent at sixteen, and his duties of public school teacher at seventeen gave that weight and balance to his young mind that enabled him to choose the deeper, more lasting values. Making his

own way from the age of sixteen, in spite of college expenses, he always tithed his income.

Out of his desire to serve and his conviction that in this complex age the pulpit can not maintain its rightful place without dynamic thought-power grew his insatiable thirst for knowledge, his openness of mind, his search for truth. He carried the torch of intellectual inquiry into the darkest problems of life, into the fogs of the human spirit. To his hearers, however, he brought only positive values. There was no vague or misty aspect about his message. He furnished the refreshing spectacle of great intensity of conviction without a trace of the dogmatic. He respected the opinions of those who had given more study to the great problems than his thirty-eight years had permitted.

His eloquence, which had won him prizes—a gold medal, and on two occasions intercollegiate honors—had the charm of whole-souled sincerity, intense earnestness, and abundant sentiment without a touch of sentimentality. He believed that men should covet only the ability to serve; that to desire worldly success is to vitiate the fairest quality of one's work. Forgetting his own interests, they seemed to be remembered by others. His genial disposition, his winsomeness of soul razed every barrier and beckoned him to fields of influence unattained by men of riper years but less ripened hearts. He scorned the self-seeking ways of petty men. He pointed out the great qualities of his brother ministers with a pride as naïve, as guileless as that of a child. But he was quite as much interested in the work of common men, believing that every one has his vision of what is most worth while. He listened with attentive respect to chronic social reformers and rheumatic, shelf-worn theologians. His humanity shone with such warmth that though he never invited confidences, people brought to him their struggles and sorrows, their tears and their tragedies. They found him ever ready with those precious words that calm and heal the soul.

In his domestic life he revealed spiritual graces of the rarest beauty. Here better than anywhere else his great soul shone forth. He took as much pains to be interesting to his family as he would have shown to renowned guests. His four-year-old daughter, when told that the angels had taken her father, after the first flood of childish grief had passed, said with great assurance, "Well, he is certainly good enough to live with the angels."

XXI.

Surviving Charter Members

OF THE CENTRAL OHIO CONFERENCE.

The Rev. N. B. C. Love, D. D., Rev. Loring C. Webster, D. D., and Rev. Andrew J. Frisbie are the three living charter members of the Central Ohio Conference. Rev. Joshua M. Longfellow, also having survived the entire life of the Conference, passed to his reward February 21, 1914.

These four men, whose lives and ministry cover the entire fifty-seven years of the history of the Conference, are typical of the stern stuff out of which the sturdy pioneers of those early days were made.

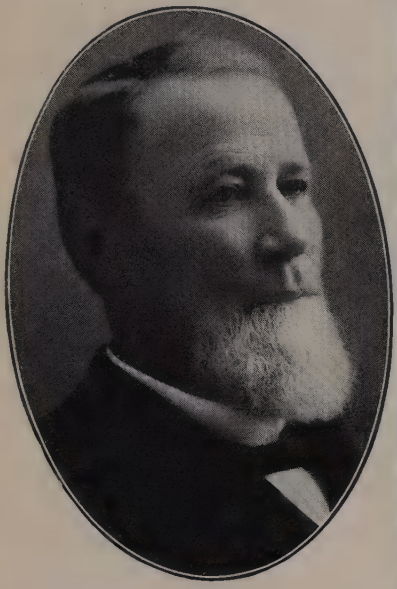
REV. NATHANIEL B. C. LOVE, D. D.

Rev. Nathaniel B. C. Love, D. D., like Rev. L. C. Webster, D. D., was a member of the North Ohio Conference before the organization of the Central Ohio Conference. Dr. Love is a man of unusual versatility of talents. In addition to his arduous pastoral labors, he has been connected with twenty-three Chautauqua assemblies as normal Bible class teacher, assistant superintendent, president or superintendent. He has written the history of the Maumee and Sandusky Valleys from original sources, which has been published in secular and Church papers and the publication of the Ohio State Archæological and Historical Annual, of which society he is a life member and was a trustee for thirteen years by the appointment of the Governors of Ohio.

Dr. Love has considerable ability as an artist and, as a matter of recreation, he has painted in oil some very valuable pictures. Some of his pictures have been sold to good judges of art, and his historical pieces half-toned and published in magazines and papers.

REV. LORING C. WEBSTER, D. D.

The following letter from the Rev. Loring C. Webster, D. D., expresses his greetings to the brethren of the Central Ohio Con-



Rev. Nathaniel B. C. Love, D. D.



Mrs. N. B. C. Love.



Rev. Loring C. Webster, D. D.



Rev. Andrew J. Frisbie.

ference in their last meeting. This beautiful letter, coming from Dr. Webster at his age, is like a benediction:

"Dear Brethren,—Having been a member of the Central Ohio Annual Conference from its organization, and having served many of the charges as pastor and presiding elder, I take pleasure in extending greetings to all now living whom I have served, and kind remembrances of those who have passed to their reward, the latter greatly outnumbering the former.

"Also being one of the three surviving members of the Conference at its organization and remembering that all the rest are gone, as well as many others who became members after its organization, a feeling of loneliness, sometimes of sadness, comes over me.

"From the viewpoint of over eighty-three years of life and about sixty years in the ministry, I survey the present and the past with astonishment mingled with delight and regrets; but with a good degree of health, pleasant surroundings, and a lively faith and hope, I greet the living, young and old, cherish the memories of the dead, clerical and lay, and await the undisclosed issues of the hopeful eternity.

"Loring C. Webster.

"760 East Center St., Marion, Ohio."

REV. ANDREW J. FRISBIE.

The following letter from Rev. Andrew J. Frisbie gives in a brief way a summary of his ministry:

"St. Johns, Ohio, June 11, 1914.

"My Dear Brother,—I may not be able to give you all the information you desire, but I can give you a part of it at least.

"I traveled twenty-eight years, two years under the appointment of the elder and twenty-six years in the Conference. I went through mud and fearful storms; received about three thousand into the Church, and quite a large number made the profession of perfect love. I was ordained deacon by Bishop Janes in 1858, at West Liberty, Ohio, and I was ordained elder by Bishop Morris in 1862, at Greenville, Ohio.

"Yours very truly, "A. J. Frisbie."

Brother Frisbie has been in the Retired relation for thirty-two years. In all this time he has been loyal and devoted to the Church and helpful to the pastors in many ways.

REV. JOSHUA M. LONGFELLOW.

The Rev. Joshua M. Longfellow was born in Champaign County, Ohio, May 17, 1829, and died in Bellefontaine, Ohio, February 21, 1914. He united with the Central Ohio Conference at its first session, 1856, and for many years was faithful and efficient as an itinerant, especially successful in evangelistic work in the Great Maumee Valley. He was an able preacher, gifted with an extraordinary voice of remarkable volume and power. He was recognized by his brethren as a man of strictest honor and integrity. He always maintained his ministerial dignity, yet with cheerfulness and kindness.

MRS. N. B. C. LOVE.

The following letter, sent by order of the West Ohio Conference at its first session in Urbana, shows the esteem in which this elect lady is held by the Conference:

"Urbana, Ohio, September 13, 1913.

MRS. N. B. C. LOVE,
Perrysburg, Ohio.

"*My Dear Sister in Christ,*—At the session of the West Ohio Conference, held yesterday, on motion of the Rev. Daniel Carter, D. D., associate secretary of the Conference, by its unanimous vote, the secretary was instructed to convey to you its most hearty congratulations upon your having, with your honored husband, reached the sixtieth year of his ministerial life and work, and its prayer that the evening of your life may be serene and peaceful, and its hours filled with blessed memories of a long and useful service in the vineyard of our Lord. On behalf of the members of the West Ohio Conference, I am "Yours very sincerely,

"V. F. BROWN, *Secretary.*"

XXII.

Transferred, But Not Forgotten.

Rev. C. R. Havighurst, D. D., Rev. T. H. Campbell, Ph. D., Rev. H. C. Jameson, D. D., and Rev. R. D. Hollington, Ph. D., achieved large success in the pastorate in their native Conference. They are sons of the Central Ohio Conference who have answered the call to enter by transfer other Conferences, where large fields of opportunity and service were open to them.

As pastor of the leading Churches of the Conference, or delegate to General Conference, or district superintendent, in one or more—some of them all—of these ways, these men have been trusted and honored by the Conference.

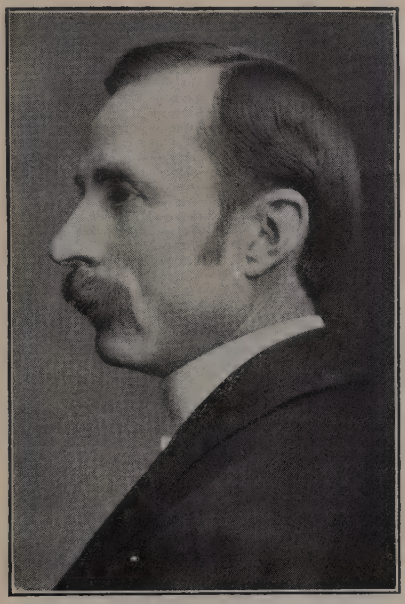
All have gone from us in recent years. The first of the four to go was Dr. Jameson, who, after a very successful career in the Cincinnati Conference, now comes back home again as a member of the new West Ohio Conference, and is serving a second pastorate at First Church, Findlay.

Dr. Campbell, after building the splendid new Trinity Church, Lima, transferred to the Ohio Conference, as pastor of King Avenue Church, Columbus.

Dr. Havighurst went to the East Ohio Conference, as pastor of the great First Church, Youngstown, Ohio.

Dr. Hollington, whose father was one of the leading pastors of the Conference in its early days, after returning to St. Paul's Church, Toledo, for the seventh year, making the longest pastorate recorded in the history of that Church, went the farthest away, transferring to the Southern California Conference, as pastor of First Church, San Diego.

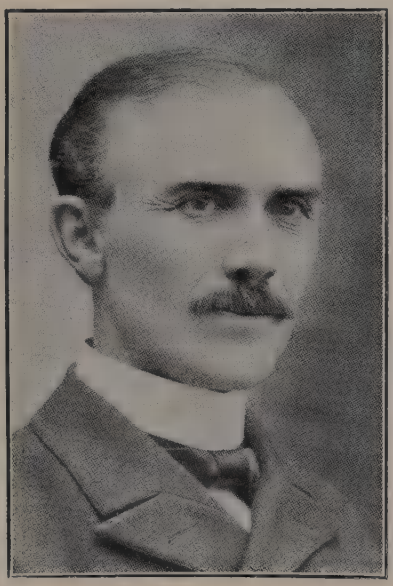
These men and others like them, who have gone out from time to time to other Conferences after having contributed largely to the success of the old Central Ohio, will not be forgotten.



Rev. C. R. Havighurst, D. D.



Rev. T. H. Campbell, Ph. D.



Rev. H. C. Jameson, D. D.



Rev. R. D. Hollington, Ph. D.

XXIII.

Some Lay Leaders.

HON. JOHN M. KILLITS, LL. D.

John Milton Killits was born in Fairfield County, Ohio, October 7, 1858. He was educated in the Bryan public school, Oberlin College Preparatory Department, Williams College (A. B., 1880; A. M., 1887; LL. D., 1914), Columbian University Law School (LL. B., 1885; LL. M., 1886). He engaged in the practice of law in Bryan, 1888-1904; was elected prosecuting attorney of Williams County, 1893-1899; judge of Court of Common Pleas, Third District of Ohio, 1905-1910; appointed judge of United States District Court, Northern District of Ohio, June 21, 1910, and removed to Toledo in September, 1910.



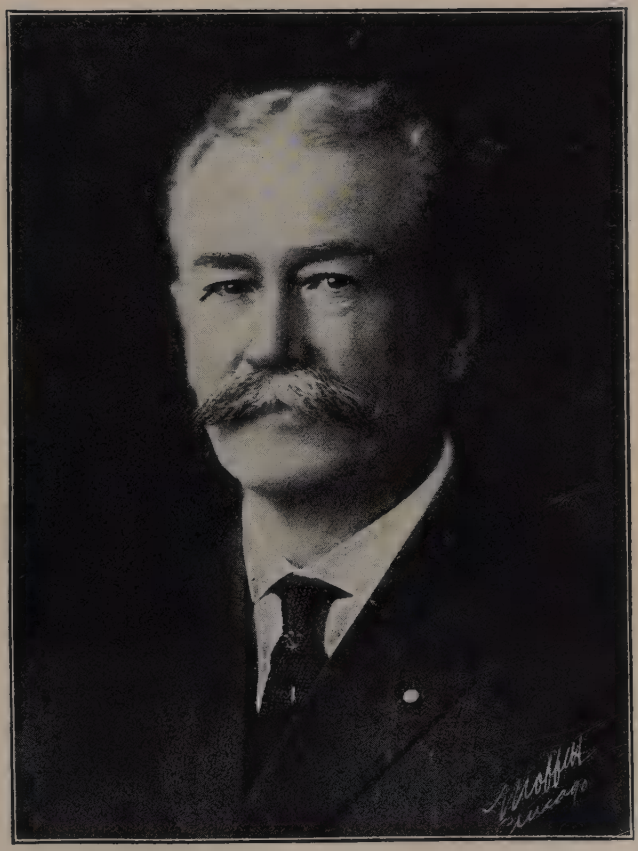
He was raised a Presbyterian, and first joined a Congregational Church. He joined the Bryan Methodist Episcopal Church, March 7, 1898, serving as superintendent of the Bryan Methodist Sunday school, 1904-1909, and as superintendent of St. Paul's Sunday school, Toledo, since 1911. He was elected a member of the last two General Conferences—Baltimore, 1908, and Minneapolis, 1912.

He was editor and publisher of the *Daily* and *Weekly Express*, Red Oak, Iowa, 1881-1883; editor of publications of Signal Bureau at Washington, 1884-1887. He is a trustee of Flower Deaconess Home and Hospital of Toledo, and vice-president of its Board of Trustees. In November, 1913, he was elected a member of the Charter Commission to prepare a new charter for the city of Toledo.

Judge Killits is one of the most able and influential, loyal and devoted laymen of the Conference. He is a broad-minded, magnanimous, Christian gentleman, a widely recognized leader of the forces that make for righteousness in Toledo and Northern Ohio.

MR. EDWIN R. GRAHAM.

Edwin R. Graham, son of the Rev. John and Jane Glawgow McKee Graham, was born at Upper Sandusky, Ohio, on May 7, 1854.



He was graduated with the degree of B. S. at Baldwin University, Berea, Ohio, in 1874, and engaged in mercantile pursuits till 1881, when he entered the Methodist Book Concern at Cincinnati and

became greatly interested in the manufacturing department of the Publishing House of the Methodist Church. In 1888 he was married to Mary Hawthorne Dolliver, of Fort Dodge, Iowa, and two sons have been born to them.

In 1893 he became Western representative for Messrs. Houghton, Mifflin & Co., publishers, of Boston, and held this connection when elected Publishing Agent of the Western Methodist Book Concern, with residence at Chicago, by the General Conference of 1904. He was re-elected to this office by the General Conferences of 1908 and 1912. He is a trustee of Baldwin University, having been elected in June, 1908. He was a delegate to the Fourth Ecumenical Conference of the Methodists, which was held in Toronto, Canada, in 1911. He lives in Evanston, Ill., with a summer place at Richwood, Ohio, the home of his parents during their declining years.

Since his connection with the Book Concern as Resident Agent at Chicago, he has gained the respect of all who know him through Conference visitation and business relations by his tactful dealings, and he has endeared himself to all employed about the house by his earnest efforts to better working conditions; and he has brought many business methods to bear upon the operation of the Book Concern which have brought splendid results in those departments in which they are used.

MRS. FLORENCE D. RICHARDS.

PRESIDENT OHIO WOMAN'S CHRISTIAN TEMPERANCE UNION.

Mrs. Florence D. Richards was born in Ohio; joined the Methodist Episcopal Church at the age of seventeen, and says of herself, "Whatever I am or hope to be, the Church and its influence have made me." A member of the Missionary Society ever since she became a member of the Church; twice elected a delegate to the General Conference. Was a teacher in the Sunday school for thirty years, and also taught in the public schools for fifteen years. Took a degree in Northwestern University, and a teacher's course in Lebanon, Ohio. Did post-graduate work and took a degree at Zurich, Switzerland. Became a member of the Ohio Woman's Christian Temperance Union in 1888, and is now State president of 36,000 loyal White Ribboners. Has spoken in Chautauquas,



on lecture courses, and on the temperance platform for twenty-five years, in every State and Territory of the Union, different provinces of Canada, and eighteen countries across the sea.

Mrs. Florence D. Richards is a woman whom the Central Ohio Conference delighted to honor and of whom it is justly proud.

XXIV.

Conference Roll and Pastoral Record.

THE following list in a brief way gives the pastoral record of all who were members of the Central Ohio Conference at the time of its union with the Cincinnati Conference (1913), as nearly complete as could be made from the Conference Minutes and the reports returned by the members on blanks sent to them by the Publishing Committee.

EXPLANATION.—To save space and avoid repetition, the following method of abbreviation was adopted: The figures immediately following the name indicate the year when each one entered the Central Ohio Conference; then follows in chronological order the list of charges served as pastor, where such list has been reported by the member, otherwise the present appointment only is given; where figures are given after the name of a charge, they indicate the years of service as pastor of that charge; if a member is in the supernumerary relation, "Sn." indicates that fact, and the date when he took that relation is given in figures following; if in the retired relation, "Rt." indicates that, and the date of his retirement follows; the present address of those not in the effective relation is given where known.

ALTMAN, JOHN S., 1903—Sherwood; Holgate; Harpster; Belle Center.

ARMINGTON, WILLIAM B., 1899—Vanlue, 2; Oak Harbor, 3; Epworth, Toledo, 5; Sidney, 5; built the Sunday school portion of Epworth Church, Toledo, and the new $75,000 Sidney Church, raising $81,000 with which to pay for it.

ARMBRUST, JOSEPH H., 1908—Attending school, Boston, Mass.

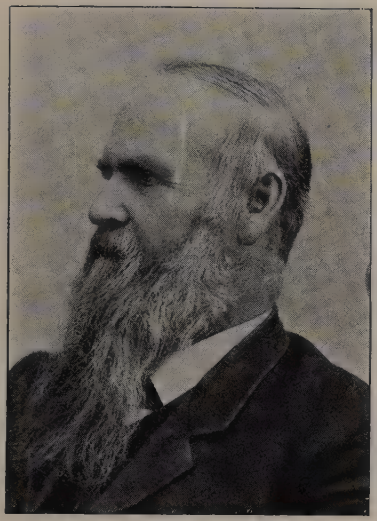
AUSTIN, CYRUS B., 1881—Professor of Mathematics, Ohio Wesleyan University, 1880-1905; professor Mathematics and Astronomy since 1906; dean of Women and of the Conservatory, Ohio Wesleyan University, Delaware, Ohio.



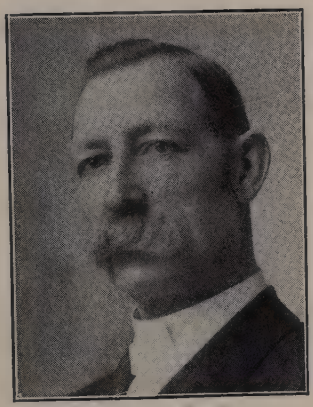
Rev. John S. Altman.



Rev. Aratus Barker.



Rev. Adam C. Barnes, D. D.



Rev. Charles S. Barron.



Rev. Harmount Baumgardner.



Rev. George H. Beaschler.

Ascham, John B., 1897—Epworth, Toledo, 4.

Bailey, David Homer, 1888—Sherwood, 2; Stryker, 4; Perrysburg, 5; Broadway, Toledo, 2; Fremont, 4; Epworth, Marion, 6; superintendent of Bellefontaine District, 2; superintendent Defiance District.

Barker, Aratus, 1884—Dawn; Archbold; Ayersville; Florida; Deshler; Scott; Edgerton; Tontogany; Liberty Center; Bettsville; Lafayette; Lockington; Zanesfield; Stryker. Preached in Rock River Conference as student supply in 1883-84; graduated from Garrett Biblical Institute, 1884. Rt., 1912; Wauseon, Ohio.

Barnes, Adam C., 1861—Elida; Ottawa; Wapakoneta; Delta; Edgerton; Mt. Blanchard; McComb; Weston; Port Clinton; Fremont; Bluffton; Ada; Marion; presiding elder Findlay District; presiding elder Toledo District; Mt. Victory; Prospect. "I entered Conference fifty-three years ago next September [1914], before improved roads or telephone, when the woods were full of bears, deer, wild turkeys, etc. I preached three and four times a day, and had a good time." Secretary of the Board of Conference Stewards for many years. Rt. 1899; Findlay, Ohio.

Barnes, Charles Wesley, 1904, from Cincinnati Conference—William Street, Delaware, 6; Fostoria, 4.

Barron, Charles Schell, 1883—Mendon; Florida; Montpelier; Versailles; Spencerville; West Mansfield; Oak Harbor; Rossford; Maumee; Grand Rapids; Elmore; Bettsville; Liberty Center; Mason.

Baumgardner, Stewart, 1884—Perrysburg, Ohio.

Baumgardner, Jacob M., 1886—Sn. 1911; St. Marys, Ohio.

Baumgardner, Maurice David, 1889—St. John's, Toledo, Ohio.

Baumgardner, Gill M., 1907—Payne, Ohio.

Baumgardner, Harmount, 1911—Huntsville, 2; Zanesfield, 2.

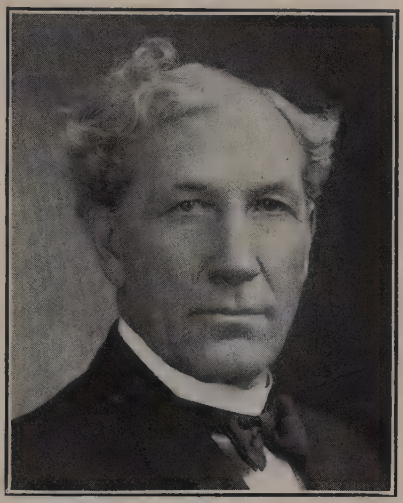
Banks, Louis Albert, 1911, from St. Louis Conference—Evangelist, Delaware, Ohio.

Beall, Samuel A., 1906—Edgerton, Ohio.

Beaschler, George H., 1899—Wharton; Harpster; York Center; Green Camp; Dunkirk; Rossburg; Mt. Blanchard. Sn. 1909; Carey, Ohio.



Rev. Joseph Bennett.



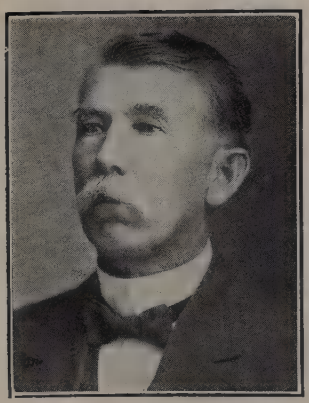
Rev. Joseph H. Bethards, D. D.



Rev. Peter Biggs.



Rev. N. S. Brackney.



Rev. David Brandeberry.



Rev. Hiram C. Burger.

Bennett, Charles, 1890—Radnor; New Dover; Kenton Circuit; West Mansfield; Richwood; Bryan; Upper Sandusky; St. John's, Toledo; Celina; Napoleon. Graduated at Drew Theological Seminary in 1896.

Bennett, Joseph, 1908—Hardin Circuit; Ansonia Circuit; St. John's Circuit; Lafayette Circuit. Trenton, Nebraska, four years as Home Missionary.

Bethards, Joseph H., 1872—Marysville Circuit; Third Street, Toledo; Perrysburg; Upper Sandusky; William Street, Delaware; Sidney; St. John's, Toledo; Broadway, Toledo; Trinity, Lima; St. John's, Toledo; Celina; Defiance; Kenton; presiding elder Defiance District, 6. Sn., 1907; Rt., 1912; Toledo, Ohio.

Biggs, Peter, 1872—Arcadia; Prairie Depot; West Cairo; Celina; Weston; Tontogany; Elmore; Delta; Columbus Grove; Bloomdale; DeGraff; Grace Church, Lima; St. Marys; Ada; Forest; Delphos; Howard Church, Findlay. Sn., 1903; Rt., 1908; Findlay, Ohio.

Bigley, Hamilton J., 1863—Paterson Circuit, 1; Mt. Victory, 3; Zanesfield, 2; Bryan, 3; Napoleon, 3; South Toledo, 2; Bryan, 3; Detroit, 3; Marysville, 3; DeGraff, 3; North Lewisburg, 5. Sn., 1894; Rt., 1899; Bellefontaine, Ohio.

Bolton, Joseph C., 1886—East Liberty, 2; West Cairo, 1; Hoytsville, 1; Melrose, 1. Sn., 1891; Rt., 1896; Winchester, Ohio.

Bowers, David, 1872—Prospect, Ohio.

Bowersox, Albert S., 1906—Rossburg Circuit, 4; Lockington Circuit, 3; Pemberville, 2; Western Avenue, Toledo, 2.

Brackney, Nathan S., 1883—Stryker, 1; Bettsville, 2; Oak Harbor, 3; Collingwood, Toledo, 4; Spencerville, 5; Weston, 4; Gibsonburg, 1; Asbury, Toledo, 4; Rossford and Dowling, 1; Central, Toledo, 2; Spring Street, Toledo, 1; "Y." Mission, Toledo, 1.

Brackney, William McKendree, 1894—York; Harpster; supplied Glendale, Everett, Mass., one year, while in Boston University School of Theology; Waterville; Wauseon; First Church, Ada; First Church, Marysville; superintendent of Delaware District, 6; First Church, Kenton.

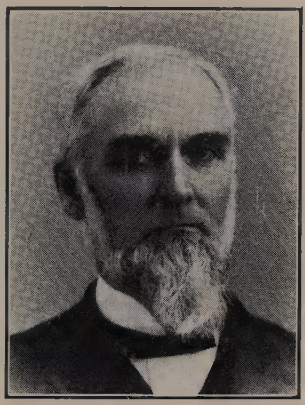
Brackney, William S., 1907, from Holston Conference—Rt., 1911; Belle Center, Ohio.



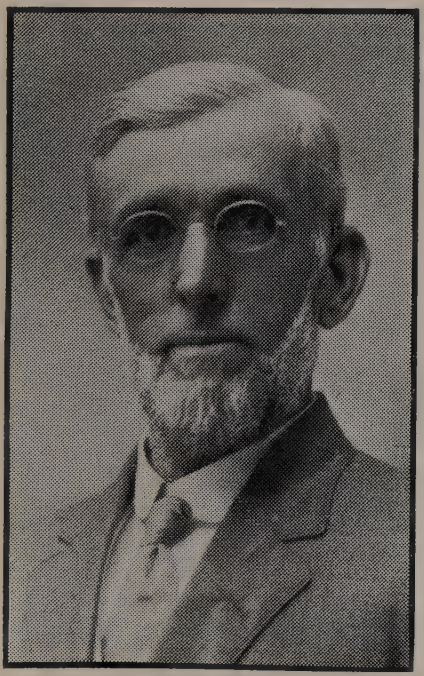
Rev. Aaron J. Bussard.



Rev. William R. Burton.



Rev. J. H. Cater.



Rev. Stephen J. Colgan.



Rev. Walter E. Chiles.

Brandeberry, David, 1895—Hoytville, 1; Bettsville, 2; Gilboa, 2; Cridersville, 3; Holgate, 2; Fostoria Circuit, 4. Sn., 1913; Bloomdale, Ohio.

Brown, Henry A., 1869—Ayersville; Independence; White House; Elmore; Napoleon; Delhi; Stryker; Edgerton; Fayette; West Unity. Built church at White House and Oak Grove, on the Stryker Charge. Rt., 1888; White Pigeon, Michigan.

Burger, Hiram C., 1896—Broadway; Wesley, Marion; New Dover; Rossburg; Bradford; Kenton Circuit; Ansonia; Hardin; Port Jefferson; Pemberville; McClure; Liberty Center; Sylvania; Cygnet.

Bussard, Aaron J., 1896—McClure, 5; Hardin, 2; South Ada, 1; LaRue, 3; Quincy, 3; Elida, 2; Convoy, 2.

Burton, William R., 1903—Dixon, 2; Cridersville, 3; Rockford, 4; Kalida, 1; Bluffton, 1.

Butler, John H., 1906—Bluffton, Ohio.

Cater, Joseph H., 1872—Ayersville; West Unity; Sylvania; Forest; Celina; Wapakoneta; Dunkirk; Vanlue; Belleville; Lockington; Anna; Spencerville; Ohio City; Gilboa; Vanlue. Rt., 1906; Ada, Ohio.

Carter, Daniel, 1878—Rawson; Ft. Recovery; Larue; Mt. Victory; North Lewisburg; Ada; Spencerville; Delta; Celina; Monroe Street, Toledo; Leipsic; DeGraff; Clark Street, Toledo; Wauseon; McComb; Columbus Grove; Fayette. Withdrew from Conference in 1880 to go to Ohio Wesleyan University; readmitted after graduation, in 1883. Secretary of Conference for ten years, until its union with Cincinnati Conference.

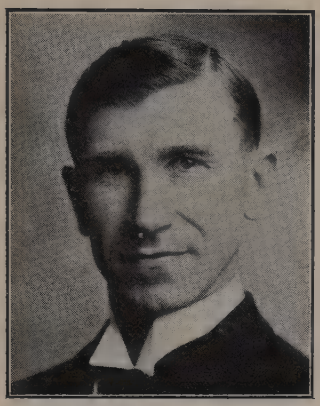
Carter, Robert E., 1895, from Des Moines Conference—Sylvania; West Toledo; Western Avenue, Toledo; Wesley, Marion; North Lewisburg; Forest; Edgerton; Antwerp; Bradner. Missionary in India eight years, and built the first Methodist church in Rangoon, in 1879.

Champion, Frederick T., 1906—Sn., 1912; evangelist, Paulding, Ohio.

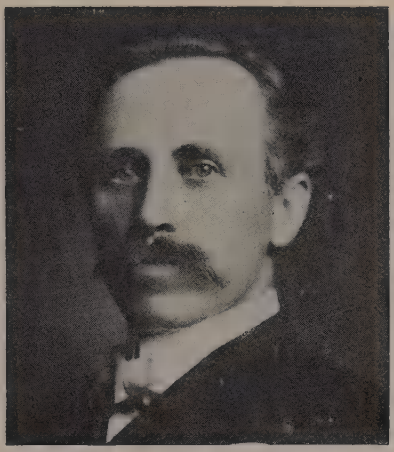
Chiles, Walter E., 1908—Arlington, 2; Lafayette, 4; Rawson, 1.

Chiles, Clarence D., 1912—Arlington, Ohio.

Colgan, Stephen J., 1886—Sherwood; Gilboa; Holgate; Williams Center; Grand Rapids; Dupont; Scott; Oakwood. Rt., 1912; Oakwood, Ohio.



Rev. Herbert T. Coontz.



Rev. Jonathan C. Crider.

Cooke, Edwin D., 1891—Maumee.

Coontz, Herbert T., 1907—Associate pastor, Epworth, Toledo; Bradford; served as pastor at West Duxbury, while a student at Boston University School of Theology, People's Church, Haverhill, Mass.; City Point Church, Boston, Mass.

Constein, William, 1896—Second Street, Lima, Ohio.

Cramer, Charles B., 1894—Celina Circuit, 2; Cridersville, 2; Lakeside, Lynn, Mass., as a student of the Boston University School of Theology, 3; Mendon, 4; Spencerville, 3; Richwood, 4; Mt. Victory, 2.

Creech, F. L., 1912, from Kentucky Conference—Van Wert Circuit; Van Wert, Ohio.

Crider, Jonathan C., 1883—Paulding, 2; Stryker, 2; Pioneer, 3; Hector, 1; Antwerp, 3; Rushsylvania, 2; Western Avenue, Toledo, 3; St. James, Toledo, 3; Huntsville, 2; McComb Circuit, 3; Kenton Circuit, 3; Metamora, 2; Liberty Center.

Crist, Elwood O., 1898—Anna, 1; Hardin, 1; Quincy, 5; First Church, Findlay, 3; superintendent Toledo District, 6; office, 629 Nasby Building, Toledo, Ohio.

Crist, Austin M., 1895—Sn., 1909; in Anti-Saloon League work, Bald Mountain, Colo.

Collinge, Charles W., 1903—Entered the Central Ohio Conference on trial in 1880; discontinued to go to school, 1881; entered North Dakota Conference, 1889; transferred to Northern Min-

nesota Conference, 1900; 1903, transferred to Central Ohio Conference; Western Avenue, Toledo, 1; Prairie Depot, 3; Central Avenue, Toledo, 2; St. James, Toledo, 2; Waterville; Gibsonburg; Bethany, Toledo. Secretary Conference Endowment Fund; Monroe Street Church, Toledo.

Cole, Ernest C., 1900—Archbold, Ohio.

Crow, Price Alexander, 1910, from Erie Conference—First Church, Kenton; St. Paul's, Defiance.

Culp, William S., 1888—Spencerville Circuit; Vanlue.

Cummings, William F., 1908—Van Wert, 2; Scott, 2; Holgate, 2; Stryker, 1.

Curl, Wilbur W., 1892—Roundhead; Rawson; Arcadia; Dunkirk; Edgerton; Rockford; Cridersville; Shanee; assistant, Sidney. Sn., 1913; Anna, Ohio.

Custar, A. R., 1906, from East Ohio Conference—Paulding, Ohio.

Cuppett, Parson B., 1898—Marysville Circuit; Willshire; Bloomdale; Elida; Montpelier; Ottawa; North Baltimore. Sn., 1913; Delaware, Ohio.

Dailey, Ellis T., 1888—Celina Circuit; Ft. Recovery; McCutchenville Circuit; Ada Circuit; Epworth, Lima; Van Wert Circuit; Bluffton; Mt. Blanchard; Huntsville; Versailles; Sylvania.

Davenport, Charles R., 1900—Williams Center, 3; Pemberville, 3; Swanton, 8.

Davis, Edwin L., 1896—Bradford; West Liberty; Kalida; McComb; DeGraff; Leipsic.

Day, Albert E., 1904—Bellefontaine Circuit, 2; West Liberty, 3; Bradford, 1; St. Paris, 3; Hyde Park, Cincinnati.

Deal, William, 1862—Delphos; St. Marys; Elida; Marion; West Liberty; Delta; Bryan; Broadway, Toledo; Elida; Columbus Grove; Spencerville; Radnor; South Ada; Mt. Blanchard; Bluffton; Port Jefferson; Moulton; Arlington; Bradford-Gettysburg. Rt., 1907; Ada, Ohio.

Delanoy, Augustus E., 1892—York, Ohio.

Donnan, John W., 1879—New Dover, Ohio.

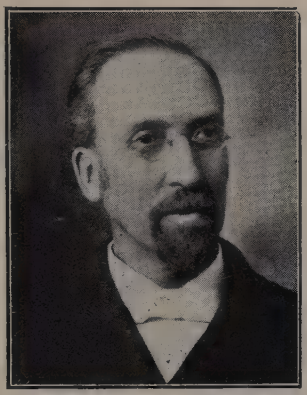
Dumm, William T., 1898—Bradner; Perrysburg; Gibsonburg; owing to impaired health in 1905, removed to Wyoming. After two years he resumed the active ministry and served New Castle and Laramie, charges in the Wyoming Mission. In November, 1912, he was appointed acting superintendent of the Wyoming Mis-



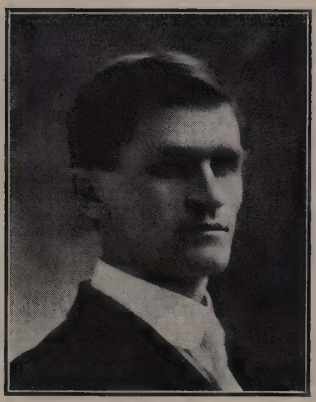
Rev. John W. Donnan.



Rev. William T. Dumm.



Rev. Edmund S. Dunham, D. D.



Rev. Ray Drummond.



Rev. Andrew J. Fish, D. D.

sion, and at the end of the Conference year was appointed superintendent, which position he now holds, residing at Cheyenne, Wyoming.

Dunham, Edmund S., 1873—Millbury, 2; Montpelier, 3; Liberty Center, 3; Monroe Street, Toledo, 3; Wauseon, 1; Carey, 3; Bluffton, 3; Richwood Circuit, 2; Conference evangelist, 20. Attended seventy-six sessions of Annual Conferences in thirty-eight States, with eleven bishops, to conduct Pentecostal services; ten years with Bishop Joyce in forty-three of his Conferences. Rt., 1913; Delaware, Ohio.

Dunham, Samuel R., 1906—Second Street, Lima; Spencerville; Riverdale, Dayton.

Drummond, Ray, 1908—Grover Hill, 1; Williams Center, 1; mission work in Wyoming, 1; Northwest Iowa Conference, 1; Continental, 1; St. Johns.

Decker, Shirley H., 1909—St. Marys Circuit; St. Marys, Ohio. Died April 18, 1914.

Edge, James, 1912—Ft. Recovery, Ohio.

Ekey, John B., 1912, from East Ohio Conference—Student of Garrett Biblical Institute, Evanston, Ill.

Ernsberger, William F., 1893—Rt., 1907; Ada, Ohio.

Figley, Melvin M., 1862—Wapakoneta; Third Street, Toledo; Ada; Asbury, Delaware; Sidney; Trinity, Lima; Van Wert; Bellefontaine; superintendent Lima District.

Finlay, Joseph J., 1868—Forest; Belle Center; St. Marys; Bluffton; Metamora; Kenton Circuit; Jackson Center; Kalida. Rt., 1881; Kenton, Ohio.

Fish, Andrew J., 1867—Quincy, 2; Elida, 1; Delphos, 3; Bluffton, 1; Greenville, 3; Richwood, 1; Defiance, 2; Van Wert, 3; Third Street (Euclid Avenue), Toledo, 1; First Church, Findlay, 3; Trinity, Lima, 4; St. John's, Toledo, 5; First Church, Van Wert, 3; presiding elder Bellefontaine District, 6; Bowling Green, 1; financial secretary Board of Conference Stewards, 2. During thirty-nine years of ministry received into the Methodist Episcopal Church 2,300 persons; married 1,513 couples; baptized 2,700 persons; conducted over 1,500 funerals; lectured and gave addresses in twenty-nine States of the Union; gave memorial addresses on Decoration Day thirty-five years in succession, and preached in some pulpit every Sunday excepting ten during the whole time. Sn., 1906; Rt., 1911; Denver, Colo.

Fitzwater, James H., 1883—Delta; Arcanum; Wauseon; First Church, Van Wert; First Church, Ogden City, Utah; presiding elder Lima District; First Church, Kenton; presiding elder of Defiance District; presiding elder Delaware District. For a quadrennium a member of the General Missionary Committee—Foreign and Home Missions and Educational Boards, and the Freedmen's Aid Society; three years field secretary of the Board of Home Missions; superintendent of Findlay District; Delaware, Ohio.

Frisbie, Andrew J., 1856, at first session of the Conference—Zanesfield; Fort Recovery; Celina; Shanesville; Hardin; St. Johns; Marysville; Van Wert Circuit; Richwood; Bluffton; Mt. Victory; Gibsonburg; Vanlue and Junction. One of the three living charter members of the Central Ohio Conference. Rt., 1882; St. Johns, Ohio.

Fulkerson, Charles, 1892—Asbury, Toledo, Ohio.

Fuller, M. B., 1911, from Cincinnati Conference—Trinity, Lima, Ohio.

Flory, S. H., 1912, from East Ohio Conference—Prairie Depot, O.

Gamble, Enoch F., 1893—Rt., 1908; Van Wert, Ohio.

Given, Samuel, 1892—Kalida; Hoytville; South Ada; Tontogany; Grand Rapids; Spencerville Circuit; Versailles; Lockington; Gilboa; Mt. Blanchard; Roundhead; Marseilles; New Dover; East Kenton; Florida; Cridersville; Clarksville. The last statistical secretary of the Conference.

Gibson, James W., 1890—Central Avenue, Toledo, 1; East Kenton Circuit, 1; St. Paris, 5; McComb, 2; Columbus Grove, 2; Howard Church, Findlay, 3.

Gordon, Benjamin F., 1888—Holgate; Ayersville, 2; Bethany, Toledo; Edon; Payne; Pulaski; Roundhead; Antwerp; Pemberville; McClure; Grand Rapids.

Gottschall, John B., 1896—Gilboa and Pandora, 2; Bloomdale, 2; Willshire, 5; Delphos, 2; Mendon, 7.

Gressley, Louis H., 1896—Central Avenue and Spring Street, Toledo; Grand Rapids; Bethany, Toledo; Deshler; Stryker; Montpelier; Delphos.

Green, William J., 1889—South Bluffton; Gilboa; Mt. Blanchard; Rawson; Arcadia; Columbus Grove; Carey; McComb. Served twenty-five years, all in Findlay District.

Guild, Lewis T., 1911, from Southern California Conference—St. Paul's, Toledo, 2; Fargo, N. D., editor newspaper.

Hagerman, William J., 1890—Celina Circuit; West Cairo; Elida; North Baltimore; Grace Church, Lima; Leipsic; St. John's, Toledo; Carey.

Halliday, John J., 1900—Sn., 1909; Delaware, Ohio.

Hall, David G., 1894—McCutchenville, 1; Wharton, 2; Port Jefferson, 6; Rawson, 2; Kenton, 3; Forest, 4; Hicksville, 2.

Harford, Alida E., 1899—President Children's Home Association, Worthington, Ohio.

Harford, Walden M., 1909, from East Ohio Conference—Genoa, 4; Oak Harbor.

Harshbarger, Jonas F., 1883—Jackson Center, 2; Versailles, 3; Quincy, 5; Carey, 2; St. Marys, 6; Fostoria, 6; superintendent Defiance District, 6; Fremont.

Harthan, Frederick W., 1907—Stryker, 4; Middlepoint.

Heistand, Clare B., 1904—McComb Circuit, 2; Dunkirk, 2; West Mansfield, 5.

Helms, David F., 1882—New Madison; Anna, 3; Wapakoneta, 5; Wauseon, 3; Columbus Grove, 5; Fayette, 4; Hicksville, 7; Paulding, 2; Broadway, Toledo.

Henderson, Isaiah R., 1857, one year after organization of Conference—Marseilles; Shannon; West Unity; Williams Center; Wauseon; Carey; White Sulphur; Lima; Findlay; Marion; St. John's, Toledo; Van Wert; presiding elder Findlay District; Kenton; presiding elder Lima District; Narmon, Oklahoma. Rt., 1894; Columbus, Ohio, 708 Oakwood.

Hickernell, Calvin B., 1884—Rt., 1893; Ada, Ohio.

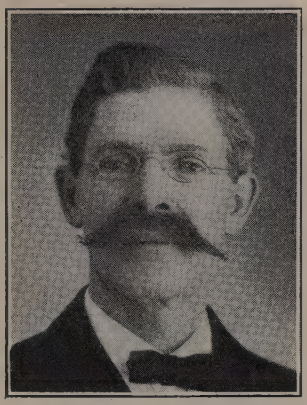
Higbie, Frank E., 1889—Rawson; Bloomdale; Gibsonburg; Larue; Wauseon; Ottawa; Cygnet; Clark Street, Toledo.

Hill, John W., 1869, from United Brethren Church—Rt., 1895; Ada, Ohio. Died January 22, 1913.

Hill, John L., 1893—Sn., 1912; Bowling Green, Ohio.

Hillery, James O., 1908—Raymond, 3; Green Camp, 1; Bloomdale, 2.

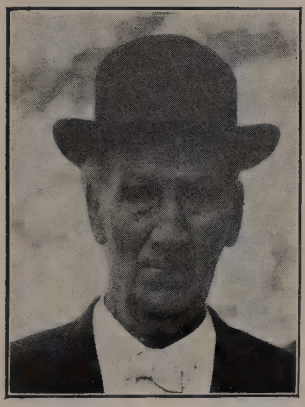
Hodge, John W., 1893—Rossville and Ansonia, 1; Allentown, 1; Scott, 2; Archbold, 1; Kalida, 3; DeGraff Circuit, 1; Sherwood, 1; Grover Hill, 3; Pioneer, 3; East Kenton Circuit, 3; Kenton Circuit.



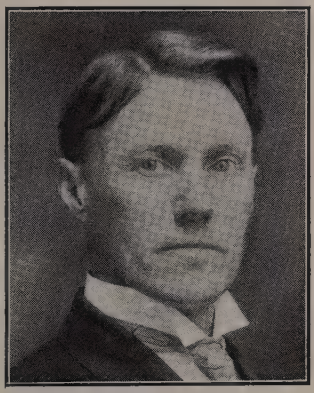
Rev. B. F. Gordon.



Rev. David G. Hall.



Rev. Isaiah R. Henderson.



Rev. James O. Hillery.



Rev. John W. Hodge.



Rev. Carlisle B. Holding.

Hodge, Harley W., 1905—Elmore.

Hoffman, Charles W., 1897—North Lewisburg, 3; West Mansfield, 3; Fayette, 6; Wauseon, 5.

Hoffman, Jacob A., 1891—St. Paris, 1; Gettysburg, 2; Zanesfield, 2; Fayette, 4; Paulding, 6; Fremont, 4; Bowling Green, 5.

Holding, Carlisle B., 1873—Clark Street, Toledo, 5; Forest, 1; Elmore, 1; Ottawa, 3; Belle Center, 1; Grand Rapids and Tontogany, 1; Maumee and Rossford supply, three months; Trilby, 2. Associate editor the *Michigan Christian Advocate*, taking place of Dr. Joseph F. Berry when he was elected editor of *Epworth Herald*, until time of transfer to Central Ohio Conference; author of eight books published by the Book Concern. Rt., 1908; Toledo, Ohio.

Holland, John W., 1883—Lima Circuit; Spencerville; Delphos; Bowling Green; Howard Church, Findlay; Fremont; Broadway, Toledo; Upper Sandusky, 8; Clifton Avenue, Springfield.

Holmes, J. Archibald, 1904—McCutchensville; Beaver Dam; Rawson; Oak Harbor; Euclid Avenue, Toledo.

Hook, Frank L., 1896—Elida.

Hook, William, 1888—Collingwood, Toledo.

Horne, John W., 1902, from Des Moines Conference—Pioneer, 5; Harpster, 1; Rushsylvania, 6.

Housel, Thomas H., 1911, from Ohio Conference—William Street, Delaware. Died October 1, 1913.

Houser, Francis M., 1890—Bairdstown and Portage Chapel; Continental; Edon; Kalida; South Ada; McCutchensville; Vanlue; Celina Circuit; Rushsylvania; Agosta; Ayersville; Bluffton; Van Wert Circuit; Port Jefferson.

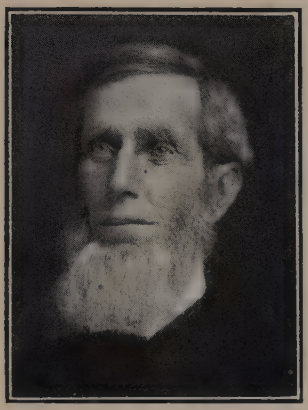
Howey, Matthias C., 1882—Gibsonburg, 1; Adrian, 3; Florida, 2; Paulding, 3; Montpelier, 3, and built a church; Quincy, 4; Howard Church, Findlay, 3; Middlepoint, 3; Columbus Grove, 2; Monroe Street, Toledo, 5; Spencerville, 2; Epworth, Lima, 2.

Hammond, Ernest H., 1910, from East Ohio Conference—St. James, Toledo.

Ice, William E., 1901—Professor, Ohio Northern University, Ada, Ohio.

Ingle, T. J., 1907, from United Brethren Church—Bettsville.

Jameson, Ira M., 1871—Patterson; Jackson Center; Ft. Recovery; Wapakoneta; Cairio; Prairie Depot. Rt., 1878; Fostoria, Ohio.



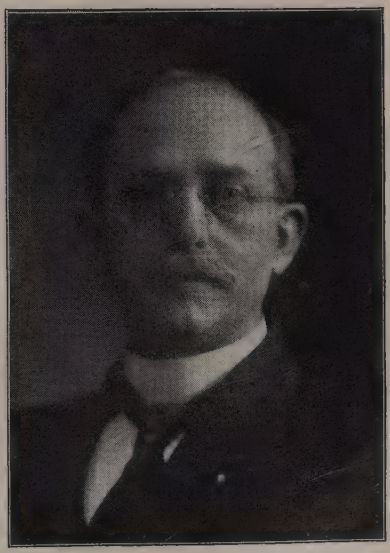
Rev. Ira M. Jameson.



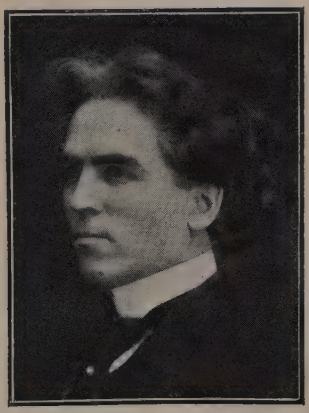
Rev. Hibbard J. Jewett.



Rev. Isaac N. Kalb, D. D.



Rev. M. E. Ketcham, D. D.



Rev. D. N. Kelley.

Jameson, Carl W., 1910, from United Brethren Church—Willshire.

Jameson, Charles W., 1911, from United Brethren Church—Waterville.

Jewett, Hibbard J., 1898—Wapakoneta Circuit; Fort Recovery Circuit; West Toledo; Gibsonburg; Clark Street, Toledo; Grace Church, Lima; Trinity, Xenia.

Kalb, Isaac N., 1859—Mt. Blanchard Circuit; Arcanum; Bluffton Circuit; Bowling Green. Enlisted in the 100th O. V. I., and served until the close of the war. In fall of 1865, Wyandotte Circuit; Roundhead; St. Johns; St. Marys; Van Wert; Bettsville; Adrian; Kenton; Arcadia; Fostoria; Carey; Forest; Napoleon; Prairie Depot; Fostoria; Bluffton.

Keller, Earl S., 1895—Gilboa; Sylvania; Bluffton; North Baltimore; Wapakoneta; DeGraff.

Keller, Wesley M., 1904—New Dover Circuit, 1; West Liberty, 1; Fostoria Circuit, 2; Jackson Center Circuit, 2; Ohio City Circuit.

Kennedy, Charles C., 1892—Kenton Circuit; Larue; McComb; Asbury, Toledo; Forest; Epworth, Lima; Spencerville; Grace Church, Lima; St. Marys; Grace Church, Urbana.

Ketcham, Merrick E., 1902, from Cincinnati Conference—Epworth, Toledo, 2; Ada, 1; Euclid Avenue, Toledo, 3; Howard Church, Findlay, 3; Fremont, 2; Greenville.

Keyes, Edgar D., 1876—Rt., 1909; Findlay, Ohio.

Kelley, David N., 1903—Williams Center, 3; West Cairo, 3; St. Johns, 2; Wesley Church, Marion, 3.

Kinnear, George F., 1893—Kalida; Scott; Archbold; Zanesfield; St. Paris; North Fostoria; Bloomdale; East Kenton; Larue; Wharton; Harpster.

Kinney, Arthur P., 1912—Agosta, Ohio.

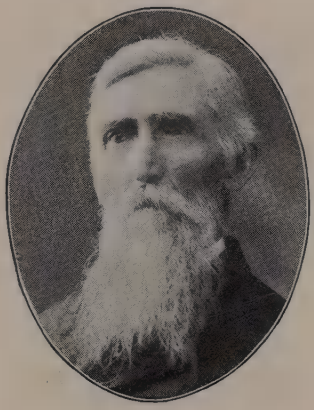
Kennedy, Robert, 1909—Attending school.

Lance, William W., 1871—Middletown (now Prospect); Marseilles; Carey; Dunkirk; Bryan; Van Wert; Defiance; Sidney; Broadway, Toledo; Fostoria; Bowling Green; presiding elder Findlay District; William Street, Delaware; Wauseon; Defiance, second time; Celina; president Board of Conference Stewards. "In all my ministry there have been but eight Sundays in which I was not able to preach."

Larue, Clarence H., 1909—Attending school.



Rev. G. F. Kinnear.



Rev. Philip Lemasters.

Lemasters, Philip, 1868—Columbus Grove; Spencerville; Celina; St. Johns; West Cairo; Mt. Victory; Quincy; Ansonia; Huntsville; Bettsville; Weston; Mendon. Rt., 1896; Spencerville, O.

Lindsey, Lawrence H., 1888—Convoy; Lockington; Port Jefferson; Bluffton; Dunkirk; Larue; Elmore; Collingwood, Toledo; Van Wert Circuit; Celina Circuit; Ohio City; McComb Circuit; McCutchenville and Adrian. Rt., 1913, Findlay, Ohio.

Longfellow, Joshua M., 1856, from North Ohio Conference, which he entered in 1854—Rt., 1892; Bellefontaine, Ohio. Charter member of Central Ohio Conference. Died February 21, 1914.

Love, N. B. C., 1856, from the North Ohio Conference, which he entered in 1853—Allentown Circuit; Van Wert Circuit; Port Jefferson Circuit; Fort Seneca Circuit; Upper Sandusky; White Sulphur Springs Circuit; Crestline; Marysville; Napoleon; Delta; Perrysburg; Wauseon; Monroe Street, Toledo; Bowling Green; Port Clinton; Upper Sandusky, second term; Howard Church, Findlay; Columbus Grove; Asbury, Toledo; Swanton; Elmore; Deshler; Bethany and Spring Street, Toledo. Served seven years at the beginning of his ministry on circuits, and all of the other forty-five years on stations in the Central Ohio Conference. One of the three living charter members of the Central Ohio Conference. Rt., 1906; Perrysburg, Ohio.

Lucy, John A., 1884—Marseilles, Ohio.

Mannahan, H. A., 1912—Attending school, Ada, Ohio.

Marsh, William V., 1886—Anti-Saloon League agent. Died May 22, 1913.

Matthews, George, 1872—Rt., 1911; Lewis Avenue, Toledo, Ohio.

Markley, Franklin G., 1907—York; P. O. Peoria, R. D.

McCammon, Elmer E., 1891—New Dover, 1; Harpster, 2; Montpelier, 1; Marysville, 3; Epworth, Toledo, 4; Sidney, 5; Kenton, 3; William Street, Delaware, 1; superintendent Flower Deaconess Home and Hospital, Toledo, Ohio.

McCleary, Herschel V., 1902—Radnor, 3; Dunkirk, 1; Green Camp, 2; Wesley, Marion, 3; Kalida, 1; Rockford, 2.

McKenney, Milton G., 1912, from Detroit Conference—Harrod, Ohio.

McLaughlin, Edward E., 1896—Anti-Saloon League, Albany, New York.

McNeely, Grant M., 1892, from Kentucky Conference, which he entered in 1885—Scott; Archbold; Continental; Hoytville; McCutchenville; Harrod; Wharton; Agosta; Kenton Circuit; Marseilles; Roundhead; Metamora; McClure; Pemberville.

Metz, Samuel W., 1904—Antwerp, Ohio.

Miller, John W., 1866—Shanesville; Antwerp; East Toledo; DeGraff; Ottawa; Fremont; Port Clinton; Upper Sandusky; St. Marys; Hicksville; Monroe Street, Toledo; Weston; North Lewisburg; Bloomdale; Liberty Center; Sylvania; Bradner; Gilboa-Pandora; Mt. Blanchard; Anna.

Mills, John M., 1882—Columbus Grove; Delta; Fremont; Defiance; Bellefontaine; Trinity, Lima; presiding elder Defiance District; presiding elder Lima District; St. John's, Toledo; associate pastor of Trinity, Lima.

Moffitt, James O., 1906—Third Church, Findlay; Vanlue; Beaverdam; McComb Circuit; West Liberty; Versailles.

Moore, Clarence A., 1900—Metamora; Bradner; Delta; Broadway, Dayton.

Motter, Eli L., 1901—Hammondsburg; McCutchenville; Metamora; Waterville; Bradford-Gettysburg; Weston.

Motter, William W., 1908—Kalida.

Money, Frank M., 1888—Rt., 1906; West Unity, Ohio.

Monosmith, Charles M., 1896—Columbus Grove.

Morrison, John W. H., 1870—Rt., 1888; Findlay, Ohio. Died February 28, 1913.



Rev. J. F. Newcomb.



Prof. Hiram M. Perkins.



Rev. Joel F. Pfeiffer.



Rev. Jackson T. Pope.

Marsh, William V., 1886—Anti-Saloon League agent. Died May 22, 1913.

Matthews, George, 1872—Rt., 1911; Lewis Avenue, Toledo, Ohio.

Markley, Franklin G., 1907—York; P. O. Peoria, R. D.

McCammon, Elmer E., 1891—New Dover, 1; Harpster, 2; Montpelier, 1; Marysville, 3; Epworth, Toledo, 4; Sidney, 5; Kenton, 3; William Street, Delaware, 1; superintendent Flower Deaconess Home and Hospital, Toledo, Ohio.

McCleary, Herschel V., 1902—Radnor, 3; Dunkirk, 1; Green Camp, 2; Wesley, Marion, 3; Kalida, 1; Rockford, 2.

McKenney, Milton G., 1912, from Detroit Conference—Harrod, Ohio.

McLaughlin, Edward E., 1896—Anti-Saloon League, Albany, New York.

McNeely, Grant M., 1892, from Kentucky Conference, which he entered in 1885—Scott; Archbold; Continental; Hoytville; McCutchenville; Harrod; Wharton; Agosta; Kenton Circuit; Marseilles; Roundhead; Metamora; McClure; Pemberville.

Metz, Samuel W., 1904—Antwerp, Ohio.

Miller, John W., 1866—Shanesville; Antwerp; East Toledo; DeGraff; Ottawa; Fremont; Port Clinton; Upper Sandusky; St. Marys; Hicksville; Monroe Street, Toledo; Weston; North Lewisburg; Bloomdale; Liberty Center; Sylvania; Bradner; Gilboa-Pandora; Mt. Blanchard; Anna.

Mills, John M., 1882—Columbus Grove; Delta; Fremont; Defiance; Bellefontaine; Trinity, Lima; presiding elder Defiance District; presiding elder Lima District; St. John's, Toledo; associate pastor of Trinity, Lima.

Moffitt, James O., 1906—Third Church, Findlay; Vanlue; Beaverdam; McComb Circuit; West Liberty; Versailles.

Moore, Clarence A., 1900—Metamora; Bradner; Delta; Broadway, Dayton.

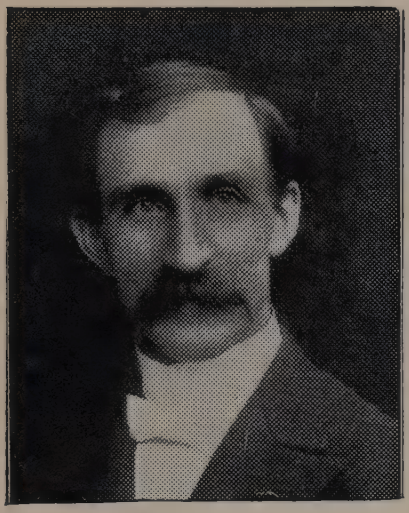
Motter, Eli L., 1901—Hammondsburg; McCutchenville; Metamora; Waterville; Bradford-Gettysburg; Weston.

Motter, William W., 1908—Kalida.

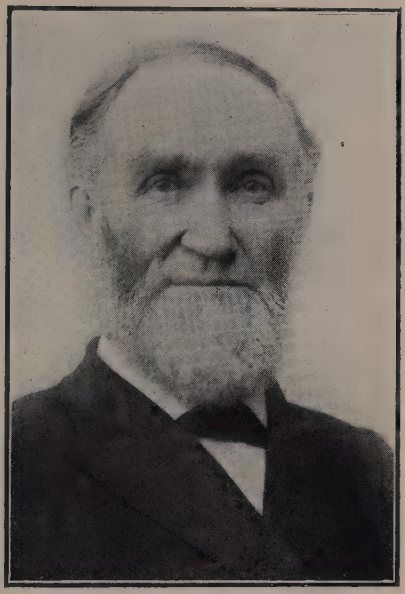
Money, Frank M., 1888—Rt., 1906; West Unity, Ohio.

Monosmith, Charles M., 1896—Columbus Grove.

Morrison, John W. H., 1870—Rt., 1888; Findlay, Ohio. Died February 23, 1913.



Rev. J. F. Newcomb.



Prof. Hiram M. Perkins.



Rev. Joel F. Pfeiffer.



Rev. Jackson T. Pope.

Newcomb, J. F., 1888—Quincy, Ohio.

Nichols, Bryce S., 1908—Bellefontaine Circuit, 2; St. Marys Circuit, 1; West Cairo, 3.

Olive, James F., 1895—Ohio City; Convoy; Hardin; Cygnet; Carey; Fostoria; Bellefontaine; Marysville.

Parks, Charles A., 1896—Anti-Saloon League. Rt., 1913; Bloomingdale, Ohio.

Parlette, John, 1868—Little Sandusky; New Dover and Sulphur Springs; Port Clinton; Convoy; Marysville Circuit; Ridgeway; Belle Center; Larue; McComb; Ada Circuit; St. Johns; Lockington; Anna; Harrod; Kalida, twice; Van Wert Circuit; Marseilles. Served three years in 125th O. V. I.; Conference treasurer for twenty-seven years. Rt., 1911; Ada, Ohio.

Perkins, Hiram M., 1877—Graduate from Ohio Wesleyan University in 1857; assistant teacher in Ohio Wesleyan University, 1857-62; adjunct professor, 1865-67; professor of Mathematics and Astronomy, 1867-1907; professor emeritus of Mathematics and Astronomy, 1907. Preached occasionally, and lectured on astronomy. Rt., 1907; Delaware, Ohio.

Pope, Jackson T., 1875—Elmore; McComb; West Unity; Belle Center; Dunkirk; Arcadia; West Liberty; Quincy; Ansonia; Ayersville. Served since 1875 as a member of the Statistical Committee, then assistant statistical secretary, and since 1907 as assistant secretary of the Conference.

Parkin, George B., 1910, from South Kansas Conference—Attending school.

Pfeiffer, Joel F., 1911, from St. Louis Conference—Raymond, 1; Vanlue, 1; Larue.

Philpott, William S., 1877—Dawn; Ft. Recovery; Stryker; Edgerton; Paulding; Ottawa; Mt. Victory; Antwerp; West Unity; Grand Rapids; Deshler.

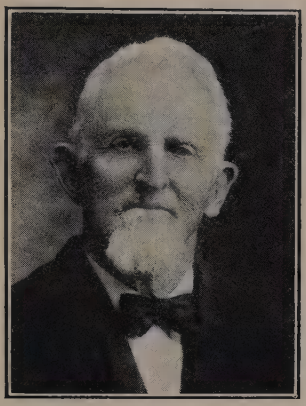
Rauch, Reuben, 1872—Rt., 1902; Van Wert, Ohio.

Rainsberger, Adam C., 1908—Sherwood; Deshler; Ft. Recovery; McClure.

Reading, Benjamin F., 1893—Agosta, 2; Morral, 1; Larue, 1; Radnor, 3; Rawson, 1; McComb, 4; Epworth, Lima, 1; Broadway, Toledo, 7; superintendent Delaware District.

Reynolds, Judson W., 1907—West Liberty.

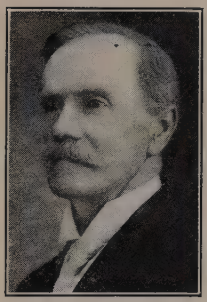
Richards, Joseph J., 1896—West Unity, Ohio.



Rev. Reuben Rauch.



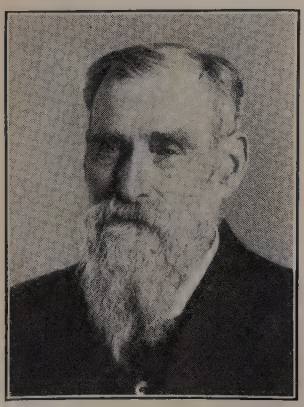
Rev. F. J. Richardson.



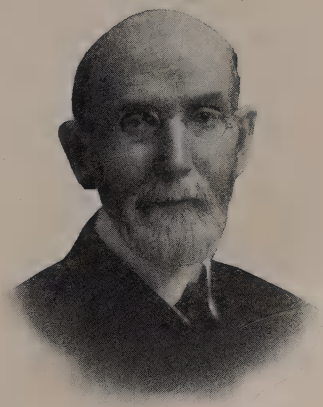
Rev. Lemuel Rice.



Rev. James C. Roberts.



Rev. J. M. Shultz.



Rev. Isaac N. Smith.

Richardson, Frank J., 1905—New Dover, 2; Radnor, 1; North Lewisburg, 2; Edgerton, 2; Green Camp, 1; New Richmond.

Rice, Lemuel, 1907, from United Brethren Church—Mendon; Willshire; Dixon; Celina Circuit. Sn., 1912; Ada, Ohio.

Roberts, James C., 1895—Broadway Circuit, 1; Larue, 2; financial secretary of Lakeside Association, 2; Wapakoneta, 6; financial secretary of the Ohio Wesleyan University, 8; Delaware, Ohio.

Roberts, William N., 1895—Dawn; P. O., Ansonia, Ohio.

Robinson, Jesse V., 1898—Scott, Ohio.

Rowley, Charles E., 1888—Rawson; Third Church, Findlay; Mt. Blanchard; Dixon; Wesley, Marion; Third Church, Findlay; Gilboa.

Rhodes, Dwight E., 1908—Ada Circuit; Ada, Ohio.

Scoles, William H., 1874—Benton Ridge; West Kenton; Columbus Grove; Anna; Quincy; Perrysburg; Bryan; Bowling Green; Richwood; Delta; McComb; Kenton Circuit; assistant pastor at Bluffton Circuit. Rt., 1905; Beaverdam, Ohio.

Scott, Samuel W., 1885—Rt., 1910; Bemidji, Minnesota.

Scott, G. A., 1912, from Des Moines Conference—Epworth, Marion.

Scott, M. D., 1884—Montpelier; Antwerp; Payne; Agosta; Huntsville; Delphos; Paulding; Richwood; West Mansfield; St. Paris; Belle Center; Cygnet; Delta; Payne; Larue; Harpster; Genoa-Lacarne.

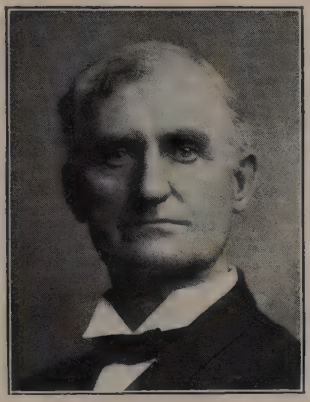
Sessions, George B., 1910, from United Brethren Church—Kenton Circuit; Pioneer.

Shank, Willoughby N., 1900—Hoytville; Liberty Center; Weston; Monroe Street, Toledo; Central Avenue, Toledo.

Shaw, John C., 1888—Albany Street, Toledo; Perrysburg; Fayette; Detroit Avenue, Toledo; Weston; Upper Sandusky; St. Marys; Ashland, Kentucky; Bryan; Hicksville; Montpelier.

Shultz, J. M., 1873, from Ohio Conference; served twenty years in Ohio and Wisconsin Conferences—Findlay Chapel, 1; Marysville Circuit, 2; St. Marys, 1; Lafayette, 2; Stryker, 1; Mt. Blanchard, 3; South Kenton, 1; East Kenton, 2; Belle Center, 2; Ansonia, 2. Rt., 1890; Mt. Victory, Ohio.

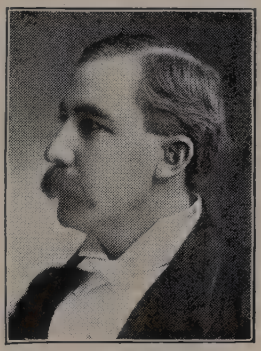
Simms, Joseph D., 1874—Prairie Depot; Grand Rapids; Elmore; Hicksville; Prospect; Wauseon; Forest; St. Marys; Oak Harbor; Deshler; Rockford; Swanton; Vanlue; Jackson Center;



Rev. Edward D. Smith, Ph. D., D. D.



Rev. Erwin Strother.



Rev. Daniel Stecker.



Rev. Mellville G. Swearingen.

Rushsylvania; East Liberty; Ansonia; Cridersville. Served forty years; stations, fifteen years.

Sinclair, Jeremiah C., 1883—East Kenton.

Smith, Laverde B., 1898—Williams Center; Sherwood; Scott; Grover Hill; Vanlue; Gilboa; Mt. Blanchard.

Smith, Isaac N., 1861—Huntsville; Westfield; DeGraff; Port Jefferson; Ottawa; Upper Sandusky; Dunkirk; Ada; Bowling Green; St. Marys; McComb; Bluffton; Arcadia; Kenton Circuit. Rt., 1891; Stevensville, Montana.

Smith, Albert E., 1887—York; Celina; Epworth, Toledo; Defiance; Epworth, Marion. President of Ohio Northern University, Ada, Ohio, since 1905.

Smith, Edward D., 1903—North Fostoria; Bluffton; Elmore; Maumee; Pandora.

Smith, Olin E., 1898—Jackson Center, Ohio.

Smith, William H., 1874—Rt., 1909; Toledo, Ohio.

Smith, J. Hamline, 1886—Rt., 1911; Wauseon, Ohio.

Smith, Kelley L., 1903—Epworth, Kenton, Ohio.

Snow, Eugene H., 1886—Holgate; Williams Center; Archbold; South Kenton; Kenton Circuit; Lafayette; Albion; Idaho; Heber; Park City; Comme; Eureka, in Utah; East Kenton; Wesley, Marion; South Ada; North Lewisburg; Archbold; Ansonia; Gilboa; Third Church, Findlay, and McCutchenville. Conference evangelist, 4; missionary to Utah, 1889 to 1898.

Snodgrass, James S., 1895—Wapakoneta, 1; Ft. Recovery, 2; Willshire, 2; Ansonia, 1; Bettsville, 5; Mt. Blanchard, 8; Jackson Center, 1; Vanlue, 2; Beaverdam, 2.

Spencer, Wilson U., 1876—Rt., 1903; Bowling Green, Ohio. Died November 15, 1912.

Stanton, Frank W., 1893—First Church, Findlay, Ohio.

Stafford, Harry F., 1910, from Ohio Conference—West Holland; Beaverdam; Lockington. Served in Ohio Conference one year.

Stecker, Daniel, 1893—Sn., 1913; Findlay, Ohio.

Stockstill, Webster G., 1896—Bryan, Ohio.

Strother, Erwin A., 1891—Sn., 1913; Toledo, Ohio.

Swank, Jesse, 1890—Gettysburg, 1; Zanesfield, 2; West Unity, 3; Napoleon, 7; Bellefontaine, 5; Van Wert, 6.

Swearingen, Mellville G., 1889—Conference evangelist, Delaware, Ohio.

Simms, Leroy V., 1912—Waldo.

Taneyhill, Charles W., 1868—Fremont Circuit, 1; Bass Island Mission, 1; president of Purdy Seminary, Purdy, Tenn., 1; First Church, Tenn., 1; Fayette Circuit, 1; St. Marys Mission, 1; Middlepoint, 1; Hicksville, 2; Delta, 2; Carey, 2; Bowling Green, 2; Port Clinton, 2; Bryan, 1; Howard Church, Findlay, 1; Broadway, Toledo, 1; Wapakoneta, 3; superintendent and manager of Lakeside Camp-meeting Association, 6; Grand Rapids, 1; Hamilton Memorial, Toledo, 1; Pemberville, 1; Western Avenue, Toledo, 2; supplied Washington Chapel, 2; assistant treasurer of Central Ohio Conference for five years; treasurer for six years; secretary for fifteen years; treasurer of the Board of Stewards for seven years. Rt., 1912; Perrysburg, Ohio.

Thomas, Aaron A., 1887—North Baltimore, 6; Leipsic, 4; Hicksville, 4; Richwood, 5; Napoleon, 2. For the last eight years financial secretary of the Ohio Northern University, Ada, Ohio. Built new church on each charge served excepting one, ranging in cost from $10,000 to over $20,000.

Turner, Robert W., 1907—Roundhead, Ohio.

Walker, William McKinley, 1912—Attending school.

Walker, Sheridan T., 1910—Hardin, 3; Huntsville, 2.

Wallace, Richard W., 1871—Metamora, 1; Holland and Swanton, 1; Stryker, 2; Hicksville, 2; Delta, 3; Bowling Green, 2; Fostoria, 3; Lima, 3; Marion, 5; Asbury, Delaware, 2; Ada, 1; Allentown, 1; superintendent State School for Blind, Columbus, Ohio, 4; Western Avenue, Toledo, 4; Spring Street, Toledo, 2; St. James, Toledo, 2; Hamilton Memorial, Toledo, 2. Built six new churches and one parsonage; rebuilt two churches; received into the Church 3,643 persons; married 1,604 couples; conducted 3,600 funerals. Rt., 1911; Toledo, Ohio.

Waters, Wesley G., 1858, two years after organization of the Conference—Galena Circuit; Delphos; Maumee City; Bryan; Bellefontaine; William Street, Delaware; North Pearl Street, Albany, N. Y.; Pittsfield, Mass.; presiding elder Bellefontaine District; St. Paul's, Toledo; presiding elder Toledo District; William Street, Delaware; First Church, Topeka, Kan.; Marysville; Findlay; Fremont; Trinity Church, Lima;

presiding elder Lima District; Sidney; presiding elder Toledo District; Marysville. Rt., 1911; New Moorefield, Ohio.

Watkins, Aaron S., 1893—Sn., 1911; Ada, Ohio.

Weaner, Cornelius, 1867—Celina; White Sulphur Springs; Little Sandusky; Lafayette; Ayersville; has done much supply work since retiring. Rt., 1872; Rising Sun, Ohio.

Weaver, Albert H., 1900—Richwood, Ohio.

Weaver, Edward S., 1900—Grace Church, Norwood.

Webster, Edwin J., 1897—East Liberty; Agosta; Green Camp; Arcadia; Bloomdale; Perrysburg; Ottawa.

Webster, Loring C., 1856, from North Ohio Conference at organization of Central Ohio Conference—Greenville; Port Jefferson; West Liberty; Pemberton; Sidney; Huntsville; Marysville; William Street, Delaware; Upper Sandusky; Greenville; presiding elder Findlay District; Lima; Marion; Richwood; Delphos; presiding elder Findlay District; Broadway, Toledo; Carey; Wharton; New Dover. Entered the North Ohio Conference in 1854, having served as supply in 1853. One of the three living charter members of the Central Ohio Conference. Rt., 1900; Marion, Ohio.

Whitlock, Elias D., 1873—Ansonia; DeGraff; Bellefontaine; William Street, Delaware; First Church, Findlay; St. Paul's, Toledo; Asbury, Delaware; First Church, Kenton; Bellefontaine, a second term; Trinity, Lima; Defiance; Fremont; presiding elder a full term on Toledo, Bellefontaine, and Findlay Districts. Rt., 1911; Toledo, Ohio. Died December 23, 1913.

Whitlock, George A., 1907—McCutchenville, 2; Hoytville, 1; Bradner, 2; Arcadia, 2.

Whyman, George W., 1907—Allentown, 3; Edon, 4.

Wilcox, Jason, 1853—Rt., 1865; Norwalk, Ohio.

Williams, Jefferson, 1879—Rt., 1908; Belle Center, Ohio.

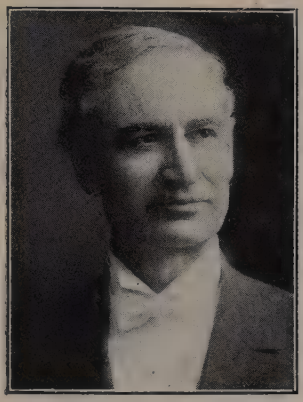
Wiseley, Milton C., 1900—Fair Haven, Ohio.

Wiltsie, George B., 1882—West Unity; Detroit Avenue, Toledo; Perrysburg; Upper Sandusky; Hicksville; Leipsic; Monroe Street, Toledo; Richwood; First Church, Findlay; Delphos; Forest.

Winters, William A., 1900—North Montana Mission.

Wolff, Christian W., 1879—Rt., 1891; Findlay, Ohio.

Woodruff, Robert E., 1882—Celina Circuit; Celina, Ohio.



Rev. Aaron A. Thomas.



Rev. Robert W. Turner.



Rev. Richard W. Wallace.



Rev. Edwin J. Webster.



Rev. Cornelius Weaner.



Rev. George A. Whitlock.



Rev. Ralph Wright.



Rev. W. A. Yingling, M. D.



Rev. David C. Yoder.

Worthington, Henry S., 1895—Dunkirk, Ohio.

Wright, Joseph A., 1865—Rt., 1908; Minneapolis, Minnesota.

Wright, Ralph, 1903—Wharton, Radnor; Ohio City; Roundhead; Gibsonburg.

Wolcott, George H., 1907, from United Brethren Church—Huntsville; Port Jefferson, Spring Street, Toledo.

Wynn, Ivan C., 1912—Harrod; P. O., Sidney, Ohio.

Wilch, John W., 1912—Fostoria Circuit; P. O., Fostoria, Ohio.

Yant, Harrison D., 1890—Holgate, Ohio.

Yeagle, Michael, 1898—North Lewisburg, Ohio.

Yeisley, Clayton J., 1907—Gibsonburg; student Drew Seminary; Central Avenue, Toledo; Monroe Street, Toledo; Eggleston Memorial, Atlanta, Georgia.

Yingling, William A., 1876—Lima Circuit, 1; St. Marys, 2; Perrysburg, 3; Findlay, 1. Sn., 1883; Rt., 1888; Emporia, Kan.

Yoder, David C., 1901—Pemberville; Agosta; West Mansfield; Mt. Victory; Weston; general secretary Cuyahoga County Sunday School Association, Cleveland, Ohio.

Young, Stephen O., 1883—North Baltimore, 1; Fowles City, 2; Mingo, 1; Port Jefferson, 2; Belle Center, 1. Rt., 1890; Marion, Ohio.

XXV.

In Memoriam.

"Blessed are the Dead who Die in the Lord."

NAME.	Admitted on Trial in		DIED.	Age.	Place of Burial.
	What Conference.	Yr.			
William H. Scannell	North Ohio	1852	—— 11, 1856	29	Holland, O.
John Brice	North Ohio	1853	April 2, 1857	37	Van Wert Co., O.
Jacob T. Caples	North Ohio	1846	July 25, 1860	35	Fostoria, O.
John N. Priddy	Central Ohio	1856	April 25, 1861	36	Van Wert, O.
William Baker	North Ohio	1849	Aug. 25, 1862	41	Lafayette, O.
Patrick G. Goode	North Ohio	1854	Oct. 7, 1862	64	Sidney, O.
John Sterling	North Ohio	1847	April 2, 1863	53	Harrison Co., O.
Thomas J. Parker	North Ohio	1850	June 8, 1863	36	Marion, O.
James M. Morrow	North Ohio	1843	Feb. 12, 1864	46	Lima, O.
Abraham B. Poe	North Ohio	1854	May 11, 1865	33	Bowling Green, O.
Aaron J. Stubbs	Central Ohio	1857	June 14, 1865	35	Patterson, O.
Fielding L. Harper	Central Ohio	1857	Jan. 22, 1866	35	Bowling Green, O.
William J. Peck	North Ohio	1855	Mar. 29, 1866	43	Kenton, O.
Barton A. Webster	Central Ohio	1856	Aug. 22, 1866	40	Richwood, O.
Josiah Adams	Central Ohio	1857	Oct. 14, 1866	45	Edgerton, O.
Leonard Hill	Ohio	1830	April 13, 1869	80	
Alexander Cooke	Central Ohio	1866	—— 1879	28	Summit Co., O.
Hiram M. Schaffer	Ohio	1832	Dec. 29, 1871	67	Delaware, O.
James S. DeLisle	North Ohio	1852	Mar. 24, 1872	57	Ada, O.
George W. Miller	United Brethren Ch.	1851	Aug. 10, 1872	46	Pioneer, O.
Noah Hough	Ohio	1839	Feb. 19, 1874	64	Van Wert Co., O.
Douglas D. S. Reagh	North Ohio	1854	Feb. 2, 1875	45	Bellefontaine, O.
Abel M. Corey	Central Ohio	1861	Oct. 4, 1875	42	Fostoria, O.
George P. Graham	Central Ohio	1869	Aug. 3, 1876	28	Grand Rapids, O.
Henry L. Spindler	Central Ohio	1869	Oct. 6, 1878	38	Hicksville, O.
Lemen T. Clark	Central Ohio	1874	Dec. 1, 1878	32	Rockford, O.
William S. Lunt	North Ohio	1846	April 24, 1879	62	Fostoria, O.
John S. Kalb	North Ohio	1843	Nov. 17, 1879	59	Radnor, O.
Leonard B. Gurley	Ohio	1828	Mar. 26, 1880	76	Delaware, O.
Richard Biggs	North Ohio	1840	July 18, 1880	74	Rawson, O.
Henry M. Close	North Ohio	1851	Jan. 20, 1881	..	Pease, Pioneer, O.
Horatio S. Bradley	North Ohio	1840	Feb. 2, 1881	65	Springfield, O.
Park S. Donaldson	Michigan	1861	May 6, 1882	57	Dexter, Mich.
Edward Williams	Ohio	1839	Aug. 10, 1882	84	Lima, O.
Harvey Camp	Ohio	1833	Aug. 28, 1882	84	Brooklyn, N. Y.
Henry O. Shelden	Ohio	1825	Dec. 21, 1882	83	Oberlin, O.
Philip Wareham	Ohio	1831	Feb. 15, 1883	77	Plymouth, Ind.
Thomas H. Wilson	North Ohio	1842	Mar. 26, 1883	65	Kenton, O.
Valorous Pond	U B. Conference	1855	April 23, 1883	60	Knox County, O.
Franklin Marriott	North Ohio	1851	May 3, 1883	60	Toledo, O.
Rolla H. Chubb	Michigan	1838	Nov. 8, 1884	73	Perrysburg, O.
James S. G. Reeder	Central Ohio	1874	June 15, 1885	40	Rockport, O.
Samuel M. Allen	North Ohio	1833	July 14, 1885	92	West Liberty, O.
Simeon H. Alderman	North Ohio	1841	Dec. 4, 1885	71	Antwerp, O.
David Bulle	Central Ohio	1856	Feb. 9, 1887	79	Sidney, O.
Samuel Lynch	Ohio	1833	May 31, 1887	80	Delaware, O.
Bishop Wm. L. Harris	Michigan	1837	Sept. 2, 1887	70	Chicago, Ill.
Ira Chase	Ohio	1835	Sept. 25, 1887	78	Delaware, O.
David Gray	Ohio	1830	Dec. 13, 1887	87	Findlay, O.
Chas. B. Brandebury	Michigan	1838	Oct. 24, 1887	74	Delaware, O.
Lee L. Warner	Kansas	1884	Dec. 19, 1888	25	Bowling Green, O.
Wm. Scott Paul	North Ohio	1852	May 14, 1889	69	Urbana, O.
Oliver Kennedy	North Ohio	1853	Mar. 23, 1888	63	Bellefontaine, O.

In Memoriam—*Continued.*

NAME.	Admitted on Trial in		DIED.	Age.	Place of Burial.
	What Conference.	Yr.			
Taylor I. Jagger	Central Ohio	1878	Sept. 24, 1889	39	Rockport, O.
Josiah F. Crooks	Central Ohio	1866	May 11, 1890	60	Lima, O.
William H. Taylor	North Ohio	1851	Sept. 5, 1890	65	Bryan, O.
Henry E. Pilcher	North Ohio	1830	Feb. 15, 1891	88	Delaware, O.
John Poucher	Central Ohio	1857	July 8, 1891	69	West Unity, O.
James W. Shultz	Central Ohio	1884	Jan. 21, 1891	36	Essex, O.
Lemuel Herbert	North Ohio	1845	Nov. 11, 1891	80	Ada, O.
Harrison Maltbie	North Ohio	1853	May 26, 1892	85	Shawnee, Lima, O.
Moses B. Hebbard	North Ohio	1851	Aug. 18, 1892	75	West Liberty, O.
Samuel Boggs	North Ohio	1854	July 6, 1892	68	Spencerville, O.
John C. Miller	Central Ohio	1857	Nov 4, 1891	66	Delaware, O.
John T. Bowers	North Ohio	1855	Feb. 10, 1893	59	Van Wert, O.
Alexander Harmount	North Ohio	1843	Oct. 24, 1892	70	Lima, O.
Benjamin B. Powell	Central Ohio	1856	Nov. 20, 1892	72	Richwood, O.
Henry Warner	North Ohio	1838	April 24, 1894	83	Perrysburg, O.
Alexander Nelson	North Ohio	1846	Jan. 26, 1894	89	Delaware, O.
Reuben D. Oldfield	North Ohio	1849	Oct. 3, 1893	75	Peabody, Kas.
Robert B. Olive	Central Ohio	1893	Sept. 5, 1894	32	Macedon, O.
William Dunlap	Central Ohio	1873	Jan. 31, 1895	64	Van Wert, O.
Richard Lawrence	North Ohio	1855	April 28, 1895	69	Ada, O.
Benjamin Herbert	North Ohio	1847	June 28, 1895	78	Richwood, O.
Clinton J. Lowry	Central Ohio	1894	July 15, 1895	24	Senecaville, O.
Daniel D. Mather	North Ohio	1842	July 27, 1895	73	Delaware, O.
Joseph Good	Central Ohio	1856	Feb. 24, 1895	79	Arcadia, O.
William W. Winter	North Ohio	1842	Nov. 28, 1895	73	Delaware, O.
Wilbur J. Hodges	Central Ohio	1873	Nov. 16, 1895	50	Kenton, O.
Elnathan C. Gavitt	Ohio	1832	Mar. 15, 1896	87	Delaware, O.
John L. Bates	Central Ohio	1860	May 13, 1897	70	Lima, O.
Friend S. Robinson	Central Ohio	1889	June 9, 1897	41	Mendon, O.
Joseph Wykes	North Ohio	1847	Feb. 25, 1898	79	Kenton, O.
Gilmore M. Hunter	Central Ohio	1889	Nov. 7, 1897	36	Van Wert, O.
Ambrose Hollington	North Ohio	1853	Jan. 25, 1899	73	Fayette, O.
David B. Rhinehart	Central Ohio	1869	Feb. 27, 1900	74	Sidney, O.
William E. Ortman	Central Ohio	1898	April 27, 1900	25	West Jefferson, O.
Isaac Newton	Central Ohio	1856	Sept. 15, 1900	77	Marion, O.
James Long	Sandusky U. B. Ch.	1853	Oct. 4, 1900	79	Weston, O.
Gershom Lease	North Ohio	1852	Feb. 8, 1901	72	Upper Sandusky, O.
Richard M. Culver	Central Ohio	1869	Jan. 19, 1901	70	Bowling Green, O.
Daniel G. Strong	Central Ohio	1857	Jan. 12, 1902	63	Bellefontaine, O.
William G. Williams	Central Ohio	1856	Jan. 30, 1902	79	Delaware, O.
Walter H. Leatherman	Central Ohio	1888	July 29, 1902	44	Van Wert, O.
Joseph Ayres	New York	1830	July 17, 1903	96	Sidney, O.
Martin Perkey	North Ohio	1854	May 8, 1903	84	Defiance, O.
Benjamin W. Day	Conf. U. B. Church	1854	Aug. 8, 1903	79	Huntersville, O.
John Graham	North Ohio	1844	Mar. 9, 1903	80	Richwood, O.
Jason Young	Central, Ohio	1858	June 27, 1904	68	Cleveland, O.
William G. Littell	Central Ohio	1869	April 15, 1904	65	Kirwin, Kas.
Benajah N. Boardman	Central Ohio	1887	Dec. 29, 1903	47	Delaware, O.
Jeremiah M. Kelly	Central Ohio	1872	Feb. 26, 1905	81	Findlay, O.
Stewart C. Wright	Meth. Ch. Canada	1884	Oct. 14, 1904	43	Marion, O.
David Rutledge	North Ohio	1850	Nov. 24, 1904	79	Delaware, O.
Caleb Hill	Central Ohio	1861	Nov. 14, 1904	72	Prospect, O.
Mortimore Gascoigne	Central Ohio	1881	June 10, 1905	53	Putnam, Conn.
E. B. Lounsbury	Wisconsin	1872	July 31, 1905	54	Weston, O.
Lewis M. Albright	Central Ohio	1862	Aug. 5, 1905	72	Delaware, O.
John K. Ford	North Ohio	1847	Dec. 24, 1905	84	Blackwell, Okla.
James C. Clemons	Central Ohio	1868	Jan. 7, 1906	79	Van Wert, O.
Thaddeus L. Wiltsie	Mississippi	1871	Oct. 7, 1905	56	Bellefontaine, O.
Edmund G. Brumbaugh	Central Ohio	1877	Oct. 14, 1905	58	Lansing, Mich.
Sidney S. Clay	Central Ohio	1895	July 3, 1905	35	Pulaski, O.
Harvey E. Michael	Central Ohio	1905	Mar. 14, 1906	27	Edon, O.
John Omerod	Meth. Ch. Canada	1850	Oct. 31, 1906	82	Marseilles, O.
Solomon Lindsay	United Brethren Ch.	1843	Nov. 11, 1906	84	Richwood, O.
Ashford Hall	Virginia	1849	Oct. 23, 1906	80	Findlay, O.
Lorenzo D. Rogers	North Ohio	1849	April 16, 1907	80	Shelby, O.
Leroy A. Belt	Central Ohio	1861	April 22, 1907	71	Delaware, O.
Jesse Carr	Central Ohio	1869	June 18, 1907	68	Toledo, O.
Oramel Shreves	Central Ohio	1878	Aug. 18, 1907	60	Liberty Center, O.
Arkinson Berry	United Brethren Ch.	1844	Dec. 16, 1906	82	Lima, O.
James F. Mounts	Central Ohio	1858	Mar. 15, 1908	83	Van Wert, O.

In Memoriam—*Continued.*

NAME.	Admitted on Trial in		DIED.	Age.	Place of Burial.
	What Conference.	Yr.			
A. Valma Knepper	Oklahoma	1880	May 5, 1908	46	Pickerington, O.
George L. Tennant	N. W. Kansas	1886	July 3, 1908	60	Angola, N. Y.
Charles Farnsworth	Central Ohio	1868	July 6, 1908	74	West Liberty, O.
Dwight R. Cook	Central Ohio	1866	Oct. 24, 1908	69	Lima, O.
Charles Hoag	Central Ohio	1866	Nov. 22, 1908	78	Toledo, O.
Lucius E. Wilson	United Brethren Ch.	1883	Dec. 17, 1908	53	Wauseon, O.
Samuel L. Roberts	North Ohio	1854	Dec. 30, 1908	79	Defiance, O.
Henry Boyers	Central Ohio	1857	Mar. 12, 1909	75	Toledo, O.
Charles G. Smith	Central Ohio	1892	June 3, 1909	45	Colorado Sp's, Colo.
Enoch G. Longsworth	North Ohio	1852	Jan. 10, 1910	84	Lima, O.
Benjamin L. Rowand	Central Ohio	1862	Dec. 21, 1909	71	Toledo, O.
Greenberry H. Priddy	Central Ohio	1872	Mar. 3, 1910	63	Van Wert, O.
Morrison K. Markwith	Central Ohio	1871	Feb. 28, 1910	71	Abbotsville, O.
Henry J. Keister	Central Ohio	1882	May 28, 1910	56	Van Wert, O.
Phillip A. Drown	Central Ohio	1858	Jan. 14, 1911	79	Jennings, La.
James M. Longsworth	Central Ohio	1886	Nov. 11, 1910	60	Ada, O.
John F. Strete	North Ohio	1893	Nov. 10, 1910	52	Rockford, O.
William R. Shultz	Meth. Protestant	1862	Jan. 31, 1911	83	West Liberty, O.
Parker P. Pope	Central Ohio	1869	Mar. 22, 1911	..	Defiance, O.
John R. Colgan	Central Ohio	1857	Dec. 14, 1911	81	Toledo, O.
Charles W. Sutton	Kentucky	1885	Dec. 11, 1911	46	Toledo, O.
David H. Hathaway	Central Ohio	1886	Feb. 4, 1912	67	Sidney, O.
James A. Steen	Central Ohio	1903	Nov. 1, 1911	33	Carey, O.
Charles M. Baker	Kentucky	1891	Aug. 1, 1912	46	Delaware, O.
Jabez S. Blair	Central Ohio	1870	June 6, 1912	85	Bellefontaine, O.
Wilson U. Spencer	Central Ohio	1876	Nov. 15, 1912	..	Bowling Green, O.
J. W. H. Morrison	Central Ohio	1870	Feb. 23, 1913	..	Findlay, O.
William V. Marsh	Central Ohio	1886	May 22, 1912	..	Edgerton, O.
John W. Hill	U. B. Conference	1855	Jan. 22, 1913	81	Ada, O.
Thomas H. Housel	Ohio	1901	Oct. 1, 1913	38	Bucyrus, O.
Elias D. Whitlock	Central Ohio	1873	Dec. 23, 1913	70	Urbana, O.
Joshua M. Longfellow	Central Ohio	1854	Feb. 21, 1914	..	Bellefontaine, O.
Shirley H. Decker	Central Ohio	1909	April 18, 1914	..	Toledo, O.

XXVI.

Origin of the West Ohio Conference.

(*Western Christian Advocate,* September 17, 1913.)

It may be of interest to many of our readers to hear the story of the origin of the movement which resulted in the consolidation of the Central Ohio and the Cincinnati Conferences. Recently we were able to obtain it from reliable sources. We seek to give it record, since it is a matter of history which ought to be preserved. A movement which means so much for Methodism is not to be passed over lightly and forgotten. The men who have led in this matter deserve to have their relation with it preserved. The day will come, if it is not now here, when their brethren will feel a debt of gratitude to them which they will be unable to pay by any deed of kindness and expression of appreciation.

When a news item appeared announcing that the East Ohio and the North Ohio Conferences were taking steps toward consolidation, it was instantly recognized by discerning men that such union, if effected, would place the other Conferences of the State at a great disadvantage. The first Conference to meet after this disquieting news was announced was the Cincinnati, and, on motion of George W. Dubois, a commission of five was appointed to meet with a like number of commissioners from each of the other Conferences, and to consider the matter of dividing the State into four Conferences of equitable size.

This joint commission met in Columbus in April, 1912. The East Ohio and the North Ohio were so intent upon their own arrangement that they ignored the invitation and sent no representatives. The commissioners of the Ohio Conference came to the meeting opposed to any project for "quartering the State," on the ground that it would take from them much of their best territory west of the meridian of Columbus and give them a lot of hill country from the southern part of the East Ohio Conference. The

meeting ended in a futile memorial to the General Conference, passed by a majority of one, praying that the number of Conferences be left at five, with the necessary adjustments of boundaries.

The Cincinnati representatives had feared this conclusion, and on the way to Columbus agreed that, if the way to four Conferences were blocked, they would propose to the Central Ohio men a union of the Western Conferences. On the way to the station, after adjournment, two of the Cincinnati men—Dr. C. M. Van Pelt and A. B. Austin—broached the subject to one of the Central Ohio men—E. O. Crist. He fell in with the plan enthusiastically, and declared his intention of laying it at once before his fellow-commissioners. At an early day Dr. J. F. Harshbarger came into Dr. Crist's office in the Methodist Union rooms in Toledo. The matter was then discussed and heartily endorsed. The chairman of the Cincinnati commission was called by long-distance phone and the matter arranged that each General Conference delegation should draw up a memorial asking for an Enabling Act. Dr. C. M. Van Pelt drew up this necessary document and introduced it to the Committee on Boundaries, of which he was a member. The memorial was given due consideration by that body, and the Enabling Act was passed. The matter was later carried before the different Conferences interested, and adopted according to the laws of the State of Ohio. The consummation was reached on Tuesday, September 9th, at Urbana, when each Conference, meeting independently, voted for the consolidation, to which Bishop William F. Anderson concurred, setting his seal declaring that the West Ohio Conference was henceforth a part of the Fall Conferences of the Methodist Episcopal Church.

XXVII.

Joint Commission.

The following commissioners, elected by their respective Conferences and charged with the duty of working out the details of the plan for the union of the two Conferences, met first in Delaware, O., November 13, 1912, and organized by electing A. E. Smith, chairman, and F. G. Mitchell, secretary. The main points of the plan were taken up and agreed upon at this meeting. A later meeting was held March 24 and 25, 1913, in Urbana, at which time the name "West Ohio Annual Conference" was chosen, and the final details of the union agreed upon.



Rev. Albert E. Smith, Ph. D., D. D.

The task of the commission was quite complicated and difficult, but the work was undertaken in such a magnanimous and unselfish spirit on the part of each Conference commission, both while acting together and as individuals, that no delays occurred and the decisions finally reached after full discussion, were made unanimous.

All members were present, and the finest fraternal feeling prevailed in each session of the Joint Commission. The single purpose and aim, to do that which was just and equitable, wisest and best for all concerned, dominated the minds of all the members.

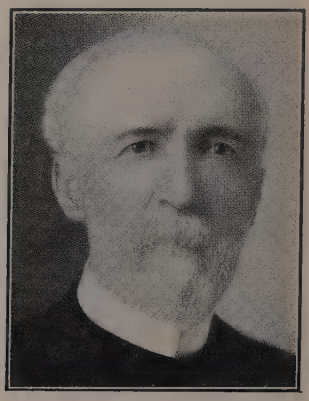
The work of the commission was quite satisfactory to both Conferences; its report was heartily adopted by each in separate session in Urbana, Ohio, September 9, 1913, and immediately after adjournment the two bodies met together for the first time as the West Ohio Annual Conference of the Methodist Episcopal Church, with Bishop William F. Anderson presiding.

JOINT COMMISSION.

CINCINNATI CONFERENCE REPRESENTATIVES.



Rev. George Dubois, D. D.



Rev. F. G. Mitchell, D. D.



Rev. C. M. Van Pelt, D. D.



Rev. W. A. Wiant, D. D.



Rev. Alphaeus B. Austin, D. D.

JOINT COMMISSION.

CENTRAL OHIO CONFERENCE REPRESENTATIVES.



Rev. E. D. Whitlock, D. D.



Rev. Merrick E. Ketcham, D. D.



Rev. E. O. Crist, D. D.



Rev. James H. Fitzwater, D. D.

XXVIII.

West Ohio Annual Conference.

The Cincinnati Conference was organized in 1851, in Urbana, Ohio, in the First Methodist Episcopal Church. After the lapse of sixty-two years in the life of this Conference, and fifty-seven in that of the Central Ohio, the two Conferences met on September 9, 1913, in this same Methodistic and hospitable town, to consummate the union of the two bodies. The last meeting of the Cincinnati Conference was held in First Church, the place where it first met.

The Cincinnati Conference during these threescore years has written a great and important chapter in the annals of Ohio Methodism. Her territory embraces one of the fairest and finest portions of the State; her cities and towns, and her country, are among the most prosperous sections of the Commonwealth; her ministers, both in the past and at present, must be counted in the list of the influential and distinguished men of the Church, not only in Ohio, but throughout the connection of Methodism.

The Cincinnati Conference has given to the Church—to her ministry, her institutions of learning, her editorships, her secretarial force, her high counsels in legislation, and her superintendency—many men whose eminent services in all these relations have made Methodism a known name and a great power in all the world. Those who were privileged to have been members of this Conference will instantly recall many men who during their time of service stood among the shining hosts of Zion; their names are ever precious in our memory, and their noble deeds and sacrifices for the cause of Christianity make immortal their lives. This Conference, as well as the Central Ohio, is to be congratulated upon the union of these two great Conferences.

The Central Ohio Conference comes with a record of noble origin and great service. It represents a corps of workers in a portion of the State where the weak could not stand and where the timid and halting could never succeed. The territory of the Central Ohio Conference has been of such a pioneer if not a primi-

tive character as to require a strong manhood to fell the forests and to drain the swamps.

The two soils of the Conferences, quite dissimilar in some elements, will nevertheless mix quite well, the North adding good rich muck to the sand and gravel of the older territory. A feeling, no doubt, possesses the united body that not only the material but also the intellectual and spiritual elements shall quickly coalesce to the advantage of both bodies.

With Cincinnati on the south and Toledo on the north, with the many prosperous and thrifty towns intervening, the landscape enriched and beautified by a wide expanse of sloping hills, fertile valleys, and rich plains, this greater territory will afford many fine circuits, where the young theologue, fresh from the seminary, may have ample room to try his untrained pinions, and where the minister, long shut in amid the crowds and buildings of the noisy city, may get the purer air to rebuild his tired powers.

There are many county-seat towns and growing cities in which the aspiring and resolute lover of difficult tasks may find test enough to evoke his sublimest powers. In short, the new Conference will have a range and variety of appointments that should satisfy the most versatile talents and the most migratory itinerant pace, whether voluntary or enforced. The four hundred and eighty ministers now constituting the roll of the new West Ohio Conference may find places in which the ripest scholarship and the finest experiences may be employed in the service of Him who when here on earth found His choicest opportunities for helpful ministry among those who are to-day, as well as others were in His time, in great and urgent need of the highest services that godly men can render to a lost race.

May the same heroic, self-sacrificing spirit that actuated the pioneer Methodist preachers, the same evangelistic zeal and devotion to Christ and the Church which sent them forth to blaze the way and plant the gospel seed in virgin soil, still dominate the ministry of these two great bodies as they now go forth as one strong army of the Lord, marching under their new banner, the West Ohio Annual Conference!

We, members of the new Conference, must face problems and difficulties which, though very different from those our fathers encountered, are nevertheless, under the new and ever changing con-

dition, formidable. If we are to succeed in our tasks as well as they did in theirs, it will only be because we are able to look beyond all the maze of modern organization and Church machinery and see clearly, as did they, whence cometh our help. The world will still seek a proof of "Christ speaking in us," and we need to hear Him say, "Without Me ye can do nothing."

"O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way;
In peace that Thou only canst give,
With Thee, O Master, let me live."

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